THE CONVERSION OF THE PAGAN WORLD

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THE CONVERSION OF THE PAGAN WORLD

A TREATISE UPON CATHOLIC FOREIGN MISSIONS

TRANSLATED AND
ADAPTED FROM THE ITALIAN OF
REV. PAOLO MANNA, M.Ap.

BY

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TO MY BROTHER

HENRY P. McGLINCHEY, S. J.

whose brief missionary career in Bombay and early death in Karachi, India, has been to me an inspiration, this book is affectionately dedicated.

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TRANSLATOR'S PREFACE

With a firm conviction that once the faithful understand the foreign mission movement they will have a genuine interest in it, and with an assurance, based upon experience however limited, that diocesan and parochial organization will transform that interest into sympathetic and generous support of the Church's apostolate to the heathen, the translation of this book was undertaken. There is no appeal that speaks to the Christian heart and grips the soul of the practical Catholic like the cause of foreign missions.

Up to the present, the Church in the United States has not been conspicuous for her help to the missions. We have had our own missionary problems. We have them still among the Negroes, the Indians, the Mexicans who have crossed our southern border, and among the Whites in the scattered districts of the South and the North West. But in the populous Catholic centers, where the Church is flourishing, we are now in a position to co-operate in the preservation of the Faith in our insular possessions and in its propagation among the millions of pagans in the Far East. Several of the most important dioceses have already espoused the mission cause, entered whole heartedly into the work with beneficent results to the laborers in the field; and shall we

not say with the very same results to the dioceses themselves?

A church without missions is like a tree without offshoots — it is doomed to die! The world looks upon the Church in Amercia as a vigorous member of the whole Catholic body, functioning within its own territory in a healthy and prolific manner; but now the time has come for her to branch out and share her strength, her resources, her blood, if needs be, to scatter and nurture the seeds of the Faith among the redeemed but unenlightened peoples of the Orient. And will not the fruits of this tree be all the more bountiful because of the care given to it by the faithful husbandman interested in its expansion and development?

In Europe, among those who have cultivated this spirit of extension, which gives the Church its note of Catholicity, none is more prominent, more devoted, more zealous than the author of this book. And he is not unknown to students of the mission question here in the United States on account of the widespread circulation and the generous reception given to his first book — "The Workers are Few" — which we had the privilege of turning into English over ten years ago.

This second work of Father Manna bids fair to become more popular even than the first, for, notwithstanding the modesty and lack of pretension expressed in the author's foreword, this treatise considers the various phases of the mission question and in as complete a manner as possible for a volume of its size. It is a simple, direct appeal to bishops, priests, and people. It contains a fund of

information upon the mission problem. There is no work of its kind in any language, we are assured. The argument, like that of "The Workers are Few," is calm, judicious and to the point.

An effort has been made, where it seemed advisable, to adapt several passages to local conditions and to American readers. When the proposed plan of reorganization of mission activities in the United States, now under consideration in Rome, is decided upon, more changes will be necessary. These will be made in another edition. Until then, we must be heedful to the urgent demand and place this invaluable work of Father Manna at the disposal of every friend of the cause. We do so with the hope that it will be blessed with the remarkable success that came to the first book. We believe this will follow. How can it be otherwise? It is God's work, it pleads His cause, it invites us to the harvest.

JOSEPH F. MCGLINCHEY.

FEAST OF THE PRESENTATION,
NOVEMBER 21, 1921.

FOREWORD

We are witnessing at the present time a most consoling fact which is full of hope for the propagation of the Faith in the pagan world. Interest and zeal for the missions promise a development most extensive among the Catholics of Italy, thanks especially to the propaganda being carried on in many dioceses by the members of the Priests' Missionary Union. We hear, however, complaints that something is wanting; priests desiring to instruct and interest the people in the apostolate of the missions say they have not at hand up-to-date and complete information upon this vital question. To satisfy in some degree this need, the present book has been conceived. In it we shall speak separately of the obligations which bind all Christians to co-operate in the propagation of the Faith, and of the various works and means which facilitate this co-operation.

In some cases it will be found that the data herein given is not recent, because the missions have not yet emerged from the crisis caused by the war. We have been obliged to group together much of the information desired on the subject, taking it from the most recent and reliable sources.

The question is so important and so comprehensive that at first it seemed temerity on our part to attempt it. But, considering the fact that we aim only at giving simple information and suggestions to those who have not the time and the facility

to consult many books, and confident in the help of Our Lord, we have undertaken the work. The treatise has its defects; but, as a first attempt of this kind, it is to be hoped that the book will be received with sympathy and indulgence. The important point is that zeal for the missions may soon become part and parcel of the life and of the obligations of every Catholic, for it is only with the cooperation of all true children of the Church that we can obtain the conversion of the pagan world. This is the predominant thought in these pages. If a more complete knowledge of this vital question, which we aim at giving, can help to bring about the desired effect, we shall feel that our time has been well spent.

Part One

THE MISSION FIELD

CHAPTER I

THE DIVINE MISSION

WHEN God wished to reveal to men truths of a supernatural order or to impose new obligations upon them or prescribe new means for salvation, He gave an extraordinary mission to certain persons who were to carry out His designs. Thus He sent Moses and the Prophets of the Old Testament; likewise He sent Our Lord and Saviour Jesus Christ to found the New Law and the Apostles to preach it. Without this mission, well tried and proven by miracles, no one would have been obliged to believe. Our Lord Himself has founded His own authority to teach upon the mission which He received from the Father. *For he whom God hath sent, speaketh the words of God* (John iii. 34). To His Apostles He says, *As the Father hath sent me, I also send you* (John xx. 21).

The first mission in the New Dispensation was entrusted by the Eternal Father to His only-begotten Son when He sent Him from Heaven to redeem the world. Our Lord always speaks of Himself as of

one sent by the Father. *For God so loved the world as to give his only-begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting. For God sent not his Son into the world to judge the world, but that the world may be saved by him* (John iii. 16, 17). The first great mission in the New Law, therefore, was given in Heaven. The first great religious mission entrusted to men took place when Our Lord, a little while before His Ascension, sent His Apostles throughout the entire world to continue His work of redemption. Here are the words of the text with which He gave this mission. *All power is given to me in heaven and in earth; going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world* (Matt. xxviii. 18–20). This is the origin of the great mission of the Church which reached all peoples, all nations, and all times; a mission entrusted to the Apostles by the Son of God, Who alone has all power in Heaven and on earth. In view of this divine mission, the Church has the right and obligation to propagate the Faith everywhere and no one has the right to hinder her preaching. The freedom of the minister of the Gospel is the sacred and inviolable right of the Church. It is the foundation of the Christian world, it is a power that is raised above every other earthly power. *The word of God is not bound,* says St. Paul (2 Tim. ii. 9).

It is evident that the mission given to the Apostles

was intended for their successors from the very command of Our Lord to *go into the entire world* — to preach *to every creature.* In order to fulfill the will of Christ it was necessary that the commission given to the Apostles be transmitted to others, for the Apostles were not to live until the end of time. We see as a matter of fact how quickly the Apostles elected St. Matthias to take up the apostolate of Judas the Traitor. St. Paul says solemnly to the bishops of Ephesus, *Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God* (Acts xx, 28). In fact, the Apostles, after they had received the Holy Ghost, and while they were preaching the Gospel, ordained bishops and deacons to whom they gave the same office which they had received from Christ, and they established a rule of succession of their ministry and of their mission. This succession of the ministry of the Church, this continuation of their mission is transmitted and communicated by means of ordination.

This great fact of the continuity and perennity of the Catholic Apostolate is solemnly affirmed by the reigning Pontiff, Benedict XV, in his recent Apostolic Letter upon the propagation of the Catholic Faith throughout the world — Maximum Illud — which we shall often quote.

"The great and sublime mission which Our Lord Jesus Christ, just before returning to the Father, entrusted to His disciples in these words, *Go ye into the whole world and preach the Gospel to every creature* (Mark xvi. 15), was certainly not to terminate with the death of the Apostles, but to en-

dure through the medium of their successors until the end of time, that is, as long as there would be men to be saved by the teaching of the truth. And, in fact, since that day when they *went forth and preached everywhere*, so that *their sound hath gone forth into all the earth and their words unto the ends of the world*, the Holy Church of God, remembering the Divine command, has never ceased through the centuries to send out continually heralds and ministers of the Divine Word to announce the tidings of eternal salvation brought to the human race by Jesus Christ."

There is one difference between the ancient and the modern Apostles. The missionaries of our day do not perform miracles, because the proof of their mission has already been demonstrated. Our Lord and Saviour Jesus Christ and His Apostles through their miracles have proven their mission, which is the same as that of their successors until the end of the world. The mission which the Church fulfills today is the same as that of Jesus Christ, Who promised to be with His Apostles and their successors until the end of time. If ever, and the case is impossible, this apostolic succession should be interrupted in the Church, a new mission, which must be proven by miracles just like the first, would be required. Miracles were necessary in the beginning of the Church because it was necessary that her foundation would appear what it actually was — divine. It was necessary that the marvelous propagation of the Faith should not be attributed to any of those human causes which exercise their influence upon the hearts of men, like the genius, the science, the eloquence of

the first preachers. Once the divine origin of the Church was demonstrated by miracles, men could not without fault refuse to follow its teachings.

The grandeur, the beauty, the nobility, the lofty character of this mission which Christ has given to His Church can hardly be grasped by our little minds. It is so sublime that, as Msgr. Du Pont says in one of his pastorals, Our Saviour has put His whole heart into it. *As the Father has sent me*, He said to the first missionaries, *so I send you. Go teach all nations.* This mission is the channel through which the Christian Faith is diffused throughout the world; through this the doctrine and the treasures of grace brought upon the earth by the Son of God are communicated to all men; through this His Kingdom grows strong and is extended; through this the fruits of the Redemption are gathered up. The apostolate is the continuation of Jesus Christ. In giving that which the Son of God gave, it works with a zeal which recalls that of the Son of God Himself. The apostolate is a series of prodigies. It conquered the Gentiles for Christ and continues in its work. When it began, the earth was a temple of idols; now, even if the false religions still dominate vast regions, everywhere His laws are known, His Kingdom is proclaimed; everywhere religion extends its influence and the civilization of peoples flourishes in the light of the Gospel.

Where the Gospel does not reign, what degradation, what darkness! If we compare our civilized nations, where, after all, everything depends upon this divine mission and is greatly influenced by it, with the nations that ignore and reject the Gospel,

we see a far greater contrast than between the fortunate regions that are illuminated by the sun and those which scarcely ever enjoy its light and heat. The enemies of the Church are constantly upbraiding her with retarding civilization in its onward march. What a calumny! If there ever was an institution upon the earth that has promoted, advanced, and encouraged civilization in every possible way, and with a burning zeal for the good of mankind, it is this very apostolate. But the apostolate has brought to mankind something far more precious than civilization. To the same degree that the soul is superior to the body and the future life above the present, does the work of the apostolate surpass every human endeavor. The good that it has brought to the world is God — God for time and for eternity. And in the face of such a work does not everything else fade into insignificance? Dazzled and bewildered by material things, man seems willing to limit his future happiness by their passing enjoyment. Whether he admits it or not, he has a far higher destination ordained for him. And he who preaches this end, makes it known and loved, and sees that it is attained, is the greatest benefactor of humanity. How sublime is this mission!

This divine mission is moreover necessary. Without it the Church would not exist, or if it did exist, it would soon die, just as a tree becomes sterile and dies if it does not send forth shoots. "A church that would cease to have apostles," writes Father Didon, "would soon die out; its days would be numbered, and its funeral knell would soon be heard." The mission of the apostolate is absolutely neces-

sary for the regeneration of the world, for it has for its object the perfection and the salvation of souls. It is by virtue of this mission, by the doctrine and the moral code that it diffuses broadcast, that men have come to know the relations which bind them to God and to one another, and in this way they arrive at their perfection and salvation. Without this mission, the work of Redemption would be incomplete, because the means of applying its precious fruits would be wanting.

The Church is the mother of all mankind. Her field of action is the entire world. All men are sheep in the Fold of Christ, over which He has placed one Head and Pastor, the Pope. But some of these sheep are already in the Fold of the Catholic Church; others were, but have strayed away, they have been dispersed; these are the heretics and schismatics; others in great numbers still live in the shadows of paganism. Thus the mission of the Church may be explained in three ways, according as it is exercised in the preservation of the Faith among Catholics, in the leading of heretics and schismatics back into her bosom, or finally in the conversion of pagans. We are not now concerned with the carrying out of this divine mission among Christians. We are occupying ourselves with the mission of the Church in converting the pagan world, and in the course of this treatise we shall consider it comprehensively, endeavoring to illustrate it in all its phases.

The most important apostolate of the Church is the conversion of the pagans. The ordinary care of souls, the great work of the Church for the preservation of the Faith, presupposes the conversion to the

Faith. The great command of Christ to *go into the entire world and preach the Gospel to every creature* indicates clearly that the first and most sacred duty of the Church is this very thing, to *go* and *preach* always, to obtain the conversion of all the pagans, for which the Church must always combine the work of the foreign missions with the ordinary care of faithful souls.

The Catholic Church alone has the mission of leading all men along the road of salvation. Neither Protestant missionaries nor those sent by other dissenting and separated churches have any authority to preach and evangelize. Christ gave no other mission than that which He entrusted to the Catholic Church. Truth is but one, and the Catholic Church is the sole depository of this truth. Hence it follows that all men must seek eternal salvation from the mission and through the ministry of the Catholic Church. Their eternal destiny has been entrusted to the zeal and apostolic activity of the Church. Souls will be saved in proportion to this zeal and this activity of the Church in fulfilling her mission. The greater the solicitude of the Church in taking advantage of her strength and resources in the apostolate, the greater the number of souls that will be gained for Jesus Christ, the more effective and complete will become the Redemption.

This apostolic activity of the Church has not been equally intense at all times. She has always been actively engaged in gaining new peoples to the true Faith, but she has not always had the same opportunities and facilities to develop her apostolate. The impenetrability of distant and unknown regions, the

persecution which she has suffered, forces not always equal to the task, have been at different times the principal obstacles in the way of a more extensive conquest. For this reason, at the present time there remains much to do and there is still in the world a countless number of souls to be led into the light of the Truth.

It is interesting to follow the progress of the propagation of the Church down through the ages. On the day of Pentecost the little grain of mustard of the Church consisted of but a few hundred souls. A century later the Christians numbered about 3,000,000. The blood of martyrs was always the seed of new Christians, who under the persecutions in the third century increased to about 50,000,000. At the time of the Reformation, in the sixteenth century, there were 120,000,000. Although the Church at that time lost many countries in Northern Europe, yet Providence gave her new sons, especially in the Americas and in Asia, as a result of which today the Church rejoices in about 320,000,000 souls scattered broadcast over the face of the globe.

See how the Holy Father, in the Letter already quoted, sums up the progress of the Faith down through the centuries.

"During the first three centuries of Christianity, when the fury of the persecutions let loose from hell seemed as if it would stifle the growing Church in blood, the Gospel was proclaimed and resounded to the extreme confines of the Roman Empire. And when peace and liberty were then given to the Church, much greater was the progress that she made in the apostolate throughout the whole world,

especially by the aid of men distinguished for zeal and sanctity. Gregory the Illuminator enlightened Armenia with the light of the Gospel; Victorinus, Styria; Frumentius, Ethiopia; Patrick made a conquest of the Irish to the Faith; Augustine of the English; Columba and Palladius of the Scots; then Clement Willebrord, the first Bishop of Utrecht, evangelized Holland; Boniface and Ansgar brought to the Church of Jesus Christ the peoples of Germany, and Cyril and Methodius the Slavs. Extending still further the scope of the apostolate, William de Robruck penetrated with the torch of the Gospel amongst the Mongolians; Blessed Gregory the Tenth sent missionaries to China, and the sons of St. Francis soon afterwards established there a flourishing Christian Church, which was subsequently destroyed by persecution. When the New World was discovered, a band of apostolic men, amongst whom was prominent the noble figure of Bartholomew Las Casas, the glory of the distinguished Dominican Order, devoted themselves to the defense and the conversion of the poor natives. St. Francis Xavier, worthy in truth to be compared with the Apostles, after working most energetically in India and Japan for the glory of God and the salvation of souls, died on the borders of China, towards which he had been proceeding. By his death he opened up the way for a new evangelization of those immense regions, where members of so many distinguished Religious Orders and Missionary Congregations, eager to propagate the Faith, were to exercise the apostolate amidst many vicissitudes. Finally, Australia, the latest discovered continent, and the interior of Africa, recently

explored with great boldness and persistence, received messengers of the Christian Faith. And now there is no island in the vast Pacific Ocean so remote that it has not experienced the zealous activity of our missionaries, amongst whom have been many who, whilst endeavoring to secure the salvation of their brethren, following the example of the Apostles, reached the highest degree of sanctity, and not a few who, as martyrs, sealed their apostolate with the shedding of their blood."

"Thus," continues the Holy Father, "considering the numerous and heavy labors undertaken by our brethren for the propagation of the Faith, all their efforts, the proofs of their undaunted courage, we may well wonder at the countless heathen who are still sitting in the shadows of death, for according to recent statistics, their number amounts to a thousand million."

CHAPTER II

THE PROBLEM OF THE SALVATION OF THE PAGANS

We now come to a question that has occupied some of the greatest minds in the Church. What is the teaching of the Church about the future of the millions and millions of souls who have been redeemed by the Blood of Jesus Christ, and yet do not know the Truth and never will know it? Will they all be lost?

We are here confronted with a mystery which Our Lord has not been pleased to reveal very clearly. There are some persons of weak faith or poorly instructed who admit too easily that those outside of the Christian religion will be saved merely through good faith; others, basing their opinion upon the axiom, "Outside of the Church there is no salvation," dispose of the question very quickly by consigning them all to Hell. The Protestants, who for a long time followed this rigorous opinion, now believe in the possibility of an evangelization of the dead and say that the lot of pagans, who in life have had no knowledge of Christianity, will be decided in the other world. Some Catholic apologists claim that adults who do their best, living according to the light of reason and the natural law, will have a reward according to their merits in some intermediate place between Heaven and Hell, which is called

Limbo, and in which a certain natural happiness is enjoyed.

Some of these theories are false and not in keeping with the spirit of the Church and the teaching of her best Doctors. The Church, nevertheless, has not given any dogmatic definition upon this question.

In answer to the question of those who inquire about the destiny of these souls, we must distinguish. Children who die without baptism are certainly excluded from the happiness of heaven; but, not being guilty of any actual sin, do not merit any punishment or positive suffering. The common teaching of theologians is that in the next life they will enjoy a natural happiness by far inferior, however, to the happiness of heaven.

In the case of adult pagans, the best theologians claim that God wishes to lead them all to eternal salvation. He assists them with His grace and, if they take advantage of it, gives them a knowledge sooner or later, before death, of religious truth and through the Faith opens for them the gates of Heaven. Hence, for pagan adults there is no other alternative than Paradise with the elect or Hell with the damned. This is the doctrine most in conformity to Sacred Scriptures and the teaching of the Church.

The doctrine is founded upon the undeniable truths that (1) God wishes all men to be saved and (2) Christ shed His Blood and died for the pagans who lived before His coming upon earth as well as for those who are now dying and will die without a knowledge of the Gospel. Here is how St. Paul expresses this truth. After obliging the faithful to pray for all men, the Apostle reasons thus: *For this*

is good and acceptable in the sight of God our Saviour, Who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator of God and men, the man Christ Jesus, Who gave himself a redemption for all, a testimony in due times (1 Tim. ii. 3–6).

Leo XIII, in his encyclical "Annum Sacrum," says that the pagans belong to Jesus because, if He purchased them even to the giving of Himself for them, they are under His dominion, although they are not yet made subject to His laws; and we must pray God until the Kingdom of Christ reaches them, not only in the world to come, where His will as Sovereign Judge will be fulfilled, but also in this mortal life, through the gift of faith and sanctity. Hence, full of compassion for their destiny, Leo XIII in a special way consecrates them to the Sacred Heart of Jesus. You know the beautiful Act of Consecration. In it we say, "Be Thou king also of all those who sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and kingdom of God."

Therefore it is certain that all pagans are destined and welcomed to eternal salvation through the goodness of God and in virtue of the merits of Our Lord and Saviour Jesus Christ. But how can the pagans be saved who, without any fault of their own, are outside the Church and have no knowledge of the Gospel?

If God wants to save those souls, and there is not the slightest doubt that He does, He must give them the grace necessary to obtain the Faith. We must believe that all pagans capable of responsibility re-

THE "OUT-PATIENT" DEPARTMENT — UGANDA, AFRICA

ceive from God in the proper time and place the helps necessary for salvation. It would be blasphemy to hold for an instant that, while God wishes all men to be saved, He denies them the necessary means of reaching eternal salvation.

As a matter of fact, the pagans are not entirely deprived of light and help. In order to know the existence and the attributes of the Creator, they have only to contemplate the work of creation. They need only to listen to the dictates of conscience which reveal to them the existence of a Supreme Legislator. The pagans not only can know God but they actually do know Him. We must hold the opinion that the grace immediately necessary to act and to pray is not denied to anyone, and to him who wishes to avail himself of it God will surely give the other graces necessary to believe. It is an axiom of our Faith that God never denies grace to him who does all that is in his power, and the Council of Trent says that God never commands the impossible, but when He does give a command, He encourages us to do what we can, and then to ask Him for the help to do the rest and He will give it to us.

We must further believe, and our Christian sense makes it easy for us to understand it, that towards each individual man God is as merciful and as good as He has been toward humanity in general, by first promising and then giving His only-begotten Son for his salvation. What He has done for all He wishes to do for each one of those whom He has redeemed. We must believe then that the pagans, who without any fault of theirs do not know the Gospel, likewise receive counsel, light, inspiration,

and overtures of God's grace. When their souls are well disposed and obedient, little by little they can obtain sanctifying grace.

Moreover, it is Catholic doctrine that all men and hence also the pagans, about whom we are speaking, are entrusted to the care of guardian angels, who will certainly guide and help them to the attainment of their eternal destiny.

Let no one conclude, however, from what we have said that pagans who, without any fault of theirs, do not know the truths of our religion, can be saved equally well without faith. This is heresy. *Without the faith,* says the Apostle, *it is impossible to please God.* We have said that God assists even the pagans with His grace. If they correspond with God's grace, in His infinite providence He will find a way to make known to them the truths that they must believe in order to be saved. The great Doctor, St. Thomas, proposes a case of one who has never heard anything about the teaching of the Gospel, and he says that if such a one, following the natural dictates of reason, does good and avoids evil, we must believe without any doubt that God will either reveal to him by inspiration the truths to be believed or that He will send him some preacher of the Gospel, as He sent St. Peter to Cornelius. In the Annals of the missions we read of frequent examples of this mysterious intervention of Divine Providence to bring the truths of the Faith to well disposed souls.

But what about baptism? It is certainly necessary as an indispensable means of salvation, without which no one can be saved. *Unless a man be born again of water and the Holy Ghost, he cannot enter*

into the kingdom of God (John iii. 5). Baptism and Penance are two sacraments that are absolutely necessary (necessitate medii) to receive the grace of God, or having lost it, to regain it. In these sacraments, however, we must distinguish between the internal disposition of him who receives them and the external, actual reception of them. When the reception, through some cause that is independent of the subject, cannot be realized, theologians are unanimous in affirming that the dispositions of the heart and the desire to receive them are sufficient. Thus baptism of blood takes the place of baptism of water in the case of those who while yet catechumens give their lives for the Faith, as does baptism of desire in the case of those who die with an ardent wish to receive baptism of water. Likewise, forgiveness of sins is granted directly by God after an act of perfect contrition, without confession, and the sins are forgiven, if it is impossible to go to confession.

It is possible for one to desire baptism even if he does not know of its existence. Let us take the case of an upright and just pagan who has an ardent desire to be united to God. He explicitly wishes the will of God and virtually wishes everything that this holy will commands us to wish. In this way a pagan may have a desire for baptism. He is in the same disposition as one who is ready to do God's will in all things, whatever that will may be, although actually he does not know it. That which is absolutely necessary and which must be had by a positive act in an act of contrition or an act of perfect love, a means positively indispensable for clothing himself in the grace of God in the case of

him who cannot avail himself of the sacrament of baptism.

From what has been explained, we see that the lot of pagans who cannot be reached by the preaching of missionaries is not absolutely desperate. God has expressly stated how he wishes to save souls by His ordinary providence, and He has clearly defined our duty of co-operating in the propagation of the Faith; but His hands are not tied, and He has not told us as clearly what He can do without us in those things that are beyond our power to accomplish. But even if the condition of the pagans as we see them is not desperate, it is certainly critical and dangerous enough. If it is so hard for us Christians to be saved, illumined as we are by the light of Faith, and sustained so richly by spiritual helps, how much more difficult must it be for so many millions of poor souls who are deprived of these aids and who lie in the shadow of death? In a word, here is the situation: without examining too deeply into this difficult problem, we must do all in our power in order that through our neglect no soul will be lost, but, through the preaching of the Gospel, all will see the light of Faith and receive the grace of baptism and the other sacraments.

Rather than stand by and examine into the lot of the pagans who are not reached by the preaching of the missionaries, it would be better to co-operate in order that the preaching of the word may actually fall upon the ears of all, and that through this means they may surely and easily be saved. The salvation of souls in the ordinary way is not only a work of grace but also of men, that is, the result of our

efforts. It is Our Lord and Saviour Jesus Christ Who wishes it to be thus. He has confided the conversion of the Gentiles to us. It is for this reason that He has entrusted to priests, once they have been ordained and authorized by His Church, the office of preaching and of administering His Sacraments through which the fruits of the Redemption are applied to men. *Preach — baptize.* Our Lord has honored us with His most profound confidence, entrusting to us this magnificent mission which is but the continuation of His own. In His wisdom, He wishes that the salvation of the world, from the beginning to the end, will be a work of love and sacrifice. I have loved you with an infinite love, He seems to say to us, and I wish from you an exchange of love. Spend yourselves through love of me in saving your less fortunate brethren. *Other sheep I have that are not of this Fold.* Go, seek them out and lead them back to me in order that *there shall be one fold and one shepherd.* How have the men of these twenty centuries of Christianity responded to such a noble confidence as that which Our Lord has placed in them? How do we Christians of today respond to such condescension on Christ's part in making us the co-operators in this great work?

This aspect is more practical and one which more intimately concerns us, for it involves our responsibility. Since there is not the slightest doubt about God's help in this work of conversion, it being absolutely certain that He *will have all men to be saved and to come to the knowledge of the truth,* we must conclude that the salvation of souls will be brought about in proportion to our zeal in further-

ing it. As a matter of fact, in order that the Gentiles may correspond to this first grace, which Our Lord denies to no one, and obtain further graces, and thus secure the salvation of their souls, in the natural course of events, assistance on our part is necessary. St. Paul makes this quite clear in the following words to the Romans: *For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? Or how shall they believe him of whom they have not heard? And how shall they hear, without a preacher?* (Rom. x. 13, 14.) The conversion of the Gentiles, therefore, not considering for the present correspondence on their part, depends in a great measure upon the efficacy of our co-operation and upon our zeal for souls. Hence, and it is well to repeat it, Christ said to His Apostles and to their successors: *I have chosen you . . . that you should go; going, therefore, teach.* If then our co-operation is wanting and inadequate to the great need that faces us, it will surely be through our laziness and want of zeal that many will be deprived of the Faith. From this we may see that the problem of the conversion of the heathen is not such a mystery after all, and that it can be solved by greater zeal on our part, and more solicitude for the salvation of others.

As the great Lacordaire says, Our Lord Himself could have extended the benefits of the Redemption to every one who lives upon earth, but, by some secret purpose of His own He did not dispose of the matter in this way. He wished this to be the work of centuries and desired to call as many as possible to be co-operators with Him in the accomplishment of our Redemption.

For in all that God has done He has only sown the seed, and has then called upon us to co-operate in the development of His works. Yes, God has done all that was necessary upon His part in order that things might have being and life, and when this was done, He called us all to co-operate in their development. He has committed to our energy and to our personal liberty the development of His works. He has chosen this way, because if He had done everything Himself, He would have left nothing for us to do, and if He had left nothing for us to do, it would have been utterly useless for us to live. But, on the contrary, in the Redemption just as in the Creation, God only laid the foundations; He built that which He alone could build, and then entrusted to us the responsibility of uniting our action with His own. This is what He has put into the mouth of St. Paul in the words: *For we are the co-workers of God.* Thus does the learned Christian orator express it.

When the promises of God are realized and when there will be on this earth but one Fold and one Shepherd, only God knows. *It is not for you,* Our Lord warns us, *to know the times or moments which the Father hath put in His own power* (Act i. 7). It naturally arouses our curiosity, but our finite intellects are overtaxed when we try to fathom the length of time assigned by Divine Providence for the development of the human race on this earth. We are inclined to believe by some sort of presentiment that this development is at hand.

Now what authority have we to think so? Is it based upon Sacred Scripture? No, Sacred Scrip-

ture says very clearly, on the contrary, that this should be a secret. We are apt to think that this is the afternoon of the Evangelical Day, when perhaps its morning is just beginning. Even among nations favored with the Faith, how many blessings of the Saviour have still to become effective. Away then with miserable prophecies and forebodings of the future! We prefer rather to think and hope that, up to the present, only the first links of the chain of time have been rounded out, and that a long future is still awaiting the world, and in this future will be fully confirmed and realized the promises made by Our Lord.

How will these promises be confirmed and accomplished? How will the progressive conquest of Christianity be brought about? No one knows. But if we consider only the most populous of the continents, Asia, for example, may we not look for a diffusion of the Christian faith equal and proportionate to the inroads, more noticeable every day, of the West into the East? With railroads traversing Siberia and the Caucasus, joining Pekin with St. Petersburg and Paris, crossing Thibet and the Himalayas, one can easily go from the extreme north to the extreme south of Asia. When commerce and industry, scientific and literary culture, making such inroads, will rouse these nations, Christianity also, carried there by apostles of the Faith, will be more easily extended to the most distant shores of the Pacific.

Did the ancient Romans, as they furrowed Gaul with good roads and well-paved streets, destined for the use of their victorious legions, ever suspect that

the conquerors of the Faith, men like St. Irenaeus of Lyons, St. Martin of Tours, St. Boniface of Germany, and St. Augustine of England, would spread by these same highways the Gospel of Christ, and thus plant the Cross in the entire West? Is not the most consoling progress made by our holy religion during the last century due in great part to the improved means of communication offered the missionaries of today, and to the penetration of Europe into almost every country of the globe?

Is it utopian to think that these two great nations, England and Russia, that were so unfortunately cut off from the Catholic Church, one twelve centuries ago, the other four hundred years ago, will one day return to the unity of the Faith which they have misunderstood and disrupted? Has there not been above all in England a return to the Church that hardly seemed possible? If one day Russia and England should come back to the unity of the true Faith, and unite for the extension of the Church, who does not see the wonderful effect this would have for the Christian transformation of the world?

These forecasts are those of the learned orator, Canon Labus. They are not dreams or fancies. We know that the Gospel is immortal, that the Church of God will see days of great triumph and we are anticipating them by our thoughts and our desires, and we should anticipate them in an efficacious way by our mission activities.

CHAPTER III

THE INFIDELS AND THEIR PRINCIPAL RELIGIONS

An infidel is one who has not the Faith. We call infidels those who are not baptized, and who do not believe in the truths of the Christian religion; in this sense idolaters and Mohammedans are infidels.

Theologians divide infidels into *negative* and *positive; negative* are those who have never heard or never refused to hear the preaching of the Gospel; *positive* infidels are those who have resisted the word and have closed their eyes to the light of truth.

Paganism is polytheism joined with idolatry, that is to say, the belief in many gods and the worship that is given to them in the form of idols and images that represent them. It is maintained that the name paganism came from *paganus*, that is, an inhabitant of a pago, or village. In the early centuries the Christians called pagans those who continued to adore false gods in the country districts and villages, while more cultured persons of the cities and the principal centers had adopted the Christian religion.

In general, those who do not profess the Christian religion are called infidels. Pagan and idolater are almost synonymous. Pagans are those who adore false divinities; idolaters are those who adore these false gods in the form of idols. In this more restricted sense some fetichers are more properly pagans; the Hindus who adore an infinite number of

idols would be called true idolaters. The Mohammedans are neither pagans nor idolaters, but simply infidels. We commonly refer to infidels, idolaters, and fetichers as pagans, and it is in this broader sense of the word *pagan* that it is used throughout the book.

The word *idol* is derived from the Greek and signifies in general an image, a figure, a representation. In a more proper sense, it is an image or a statue that represents a god, and *idolatry* is the worship given to this figure. In the theological sense, *idolatry* has a wider signification. It is the worship given to every material object, natural or made by the hand of man, in which divinity is supposed to reside. Thus the primitive peoples who before the invention of painting and sculpture adored the stars and other elements, supposing that they were animated with spirits and genii, whom they considered gods, were not less idolaters than those who adored images of these divinities made by the hand of man. Thus the blacks who adore fetiches to which they attribute intelligence and supernatural power are idolaters, in the broad sense, however, and not in the restricted sense in which we have considered the word above. These fetiches are animals, plants, stones, or rude images worshipped by certain primitive peoples, especially in Africa and Oceania.

Idolaters are also called Gentiles. The Jews gave the name of *gentes* (nations) to certain peoples of the earth who were not Israelites. This name, indifferent in itself, had for the Jews a despicable signification, because it implied the idea of idolatry and of the vices with which the people who did not

know the true God were tainted. When the Jews were converted, they continued to call by the name of *gentes* the races, the nations, the people who were neither Jews nor Christians. St. Paul is called the Apostle of the Gentiles or of the *gentes* because he gave himself particularly to the conversion of the pagans. Gentile and gentilism are the same as pagan and paganism.

The number of infidels is estimated variously. Most statistics, however, agree in giving them as more than a billion. According to the Atlas of De Agostini, there are 1,030,000,000. According to Whitaker, there are 1,069,000,000. According to others there are 1,007,000,000. We shall give later the detailed statistics of Whitaker, which seem to be the most accurate. Infidels are divided into monotheists and polytheists, according as they believe in one God or many gods. The monotheist infidels are the Mohammedans. The polytheists are divided into Buddhists, Confucianists, Shintoists, Brahminists or Hindus, and Animists.

The diagram on opposite page will give at a glance approximately the manner in which the various religions of the world are distributed.

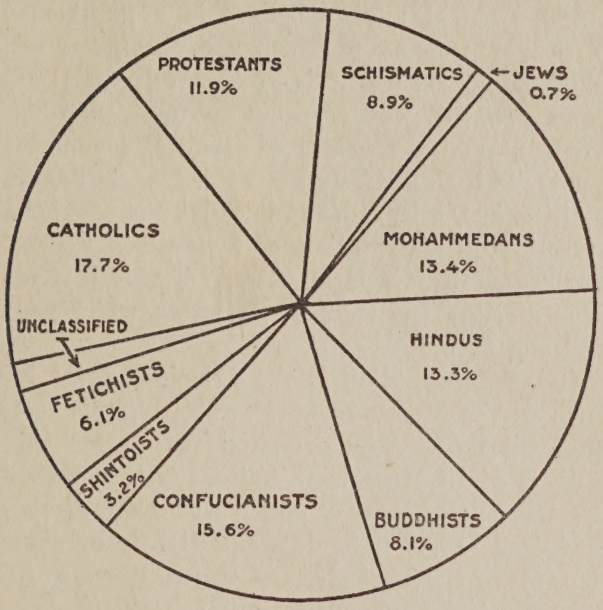
To appreciate the full significance of the apostolate to the heathen and rightly understand the mental attitude of the countless millions who are to be won over to our Faith, we should have at least an elementary idea of the principal religions that are found in the East. Let us begin with the teaching of Mohammed.

Mohammedanism or Islamism may be reduced to these two points — creed and ritual. Every ortho-

dox Mussulman should believe in the following six articles of faith: God, His angels, His books, His prophets, the Day of Judgment and Predestination.

(1) God: The Mohammedans firmly believe in

THE RELIGIONS OF THE WORLD



the unity of God, a God, however, only great and omnipotent. To say to a Mohammedan that God is love would be unintelligible to him, in fact, it would be almost blasphemy.

(2) Angels: They believe in three kinds of spiritual beings — angels, good and bad genii, and the devil and his companions.

(3) Books: The mussulmans believe that God

gave to men 104 sacred books, of which only four are now extant — the Law of Moses, the Psalms of David, the Gospel of Jesus, and the Koran of Mohammed. According to them the first three have been corrupted and are in fact abrogated by the Koran, which is eternal.

(4) Prophets: They believe in a great number of prophets, many of whom are personages of the Old Testament; but it is Mohammed, the true and great prophet, who occupies the first place in the affections and the esteem of every Mohammedan.

(5) The Day of Judgment holds an important position in the Koran. It is called the Day of Resurrection, of Retribution, of Separation. The Mohammedans believe in an eternal life of joy and of torments, joy and torments, however, which are sensual and carnal.

(6) Predestination is the principal point in the faith of the Mussulman. Practically, this belief is pure fatalism. The principal reason for the decadence of all Mussulman nations is that they deny the freedom of the will and believe that every man is obliged to act as he does act, rightly or wrongly, by force of the inevitable and eternal decrees of God.

Now a few words on the ritual or the observances of the Mohammedan religion.

These are five: (1) to confess that there is no other god but Allah, and Mohammed is his prophet; (2) to be persevering in prayer; every good Mohammedan prays five times a day and at fixed hours; (3) to fast; the principal fast of the Mohammedans is that of the month of Ramadan, Turkish Lent. During this month, from sunrise to sunset it is pro-

A Study in Black and White

hibited to take even a drop of water; during the night, however, it is permitted to have a banquet and give oneself to all kinds of pleasures; (4) to give alms; every Mohammedan should give in alms a fortieth part of his income. There are seven legal kinds of alms: those which are due to the poor, to the homeless, to the tax collectors, to slaves, to debtors, to pilgrims, and to persons who labor for the spread of religion; (5) the last observance of a good Mohammedan is the pilgrimage to Mecca, which every one who has the means, man or woman, is obliged to make. To these five observances may be added Circumcision, which is the rite of initiation into the Mohammedan religion.

These few facts will be sufficient to give us some idea of this religion which is the most difficult of all to combat, on account of the brutal fanaticism which it infuses into its followers. We shall now consider Buddhism.

Kapilavastu, a city one hundred miles north of the city of Benares, in India, is the birthplace of the founder of Buddhism. He was born 560 B. C., of the princely family of Gotama. He was married and had a son named Rahula. After living luxuriously and running after the pleasures of the world, he soon became disgusted when he saw the miserable state to which old age, sickness, disease, and death reduce man. At twenty-nine years of age, he said good-bye to everything and lived a roving life, possessed of but one idea — to find a means of escaping from re-birth. After having spent some years in penance and meditation, one day he believed himself suddenly enlightened. He finally saw the solution of the mys-

THE INFIDELS (According to Whitaker's Almanac)

RELIGIONS	THEIR DISTRIBUTION ACCORDING TO CONTINENTS						
	Europe	Asia	Africa	North America	South America	Oceania including Malay Archipelago	Total
Mohammedans...	3,800,000	142,000,000	51,000,000	15,000	10,000	25,000,000	221,825,000
Buddhists.....	....	138,000,000	11,000	....	....	20,000	138,031,000
Hindus.....	....	210,000,000	300,000	100,000	110,000	30,000	210,540,000
Confucianists and Taoists.....	....	300,000,000	30,000	100,000	....	700,000	300,830,000
Shintoists.....	....	25,000,000	....	....	....	....	25,000,000
Animists.....	....	42,000,000	98,000,000	20,000	1,250,000	17,000,000	158,270,000
Unclassified.....	1,000,000	6,000,000	130,000	8,000,000	....	150,000	15,280,000
Total of Infidels..	4,800,000	863,000,000	149,471,000	8,235,000	1,370,000	42,900,000	1,069,776,000

tery of life, which troubled him so much, and he became Buddha, The Enlightened. For the love of humanity he gave himself to preaching and making known his discovery. Here in his own words is the substance of his teachings:

(*a*) Birth is sorrow, age is sorrow, sickness is sorrow, death is sorrow, to return to the earth is sorrow.

(*b*) Birth and re-birth, the chain of successive incarnations are the effect of the longing for life, of the passions and of desire.

(*c*) The one means of liberating oneself from this longing for life is the annihilation of desire.

(*d*) The only way to escape from this longing is the following: to have noble, upright views and aspirations, to be clean of speech, to live an honest life, to do no harm to any living being, to be master of oneself, to occupy oneself in the contemplation of the mysteries of life.

He lived over eighty years and left a large number of followers who occupied themselves in teaching his philosophy. From India Buddhism spread into Ceylon, Thibet, China, Japan and Burma, and finally into Siam.

Buddhism may very well be defined as a system of morality without God. Gotama makes no mention whatever of the existence of a supreme being. His teachings begin and end with man. Of course, truth is stronger than any system. Man naturally feels the need of a supreme being to honor and to worship. Man feels that he is a contingent being and hence needs the assistance of another. Thus it came to pass that the Buddhists gradually elevated their

Buddha to the state of a divinity. And we find more pictures and statues of Buddha in a pagoda than idols in a Hindu temple, in India. Nirvana, the paradise of the Buddhists, is nothing but the annihilation of every desire, of self-consciousness, of individual existence, at which one arrives after a more or less prolonged series of incarnations. During this process man, following the counsels of Buddha, acquiring merits, and constantly approaching perfection, finally obtains the complete mortification of his sense of existence. Let us now turn to Hinduism.

The religion of 200,000,000 inhabitants of India is Hinduism or Brahminism. Seven out of every ten people in this populous country are Hindus. Hinduism is not a homogeneous religion, that is, it is not a uniform system of worship, but a conglomeration of various beliefs, assimilated and adapted during many centuries into a single religious system. Thus in Hinduism we find traces of Buddhism, Animism, Mohammedanism, and also of Christianity. The Hindus divide their sacred books into two classes — Sruti and Smriti, revelation and tradition. The books of revelation are the so-called *Veda* and are four in number. They date from the year 1500 to 500 B. C. They are hymns and prayers composed in honor of the forces of nature, when the Aryans were established in India. The Vedic ritual consisted in keeping in every house the sacred fire upon which was offered to Indra the sacrifice of the juice of *Soma* (a kind of alcoholic liquid) and melted butter.

Modern Hinduism is quite different. The principal gods in Hindu mythology are Brahma, Vishnu,

and Siva, who form the so-called Trimurti. In the beginning the cults of Vishnu and of Siva were developed in opposition to one another. In order to combine them into one harmonious cult, the Brahmins conceived the idea of the Trimurti, uniting Brahma, Vishnu, and Siva, as three different aspects of a Supreme Being, that is, as Creator, Conserver, and Destroyer. Brahma, however, has but one temple in all India. Besides these three principal gods, the Hindus adore an infinite number of other gods and goddesses, with countenances that are fantastic and montrous. They make frequent pilgrimages to celebrated sanctuaries, and to obtain the remission of their sins they bathe in rivers and pools which they hold sacred. They make much of the observance of signs and premonitions, the use of incantations, and an elaborate code of castes and social ceremonies. The Hindu cult is strictly domestic. When they visit the temples they do so of their own accord, for there is no analogy to our collective worship.

The chief defects of the Hindu religion are: the caste system, which stands in the way of social expansion and evolution, artificially separating one Hindu from another by an enormous chasm; the practice of marriage among children; and above all, the absolute prohibition to widows of marrying again, even if, when given as spouses in infancy, their young husbands happen to die. These involuntary widows are the object of great scorn and are compelled to eke out during their whole lives an unhappy and often dishonorable existence.

The castes are the pivot of Hinduism. The people are divided into thousands of castes. In the begin-

ning there were only four — Brahmins, warriors, merchants, and workmen. Today, according to the latest census of India, there are twenty-three hundred castes. Fifty millions of Indians are pariahs, that is, without caste. The slightest difference of race, of origin, of profession, of religion, is sufficient to form a distinction of caste which is scrupulously observed; no member of a higher caste may eat with a person of a lower caste, or partake of food prepared by him, or contract matrimony outside of his own caste. The social reformers of India enumerate the following evil results of this caste system: (*a*) It has produced disunion and discord. (*b*) It has rendered labor despicable, thus retarding all industrial and commercial progress. (*c*) It has brought about a general physical degeneration, confining matrimony to too narrow circles, and indirectly encouraging it among babies. (*d*) By giving the opportunity for education only to a few privileged characters, it has caused the degeneration of the great mass of the people. Not long ago a non-Christian newspaper wrote as follows in regard to this:

"It is impossible to be moderate and calm when describing the terrible evil which the caste system has brought to India. The preservation of the caste is the suicide of the nation." And we may add the caste system is in very truth one of the greatest impediments to the conversion of this great country with its 300,000,000 inhabitants.

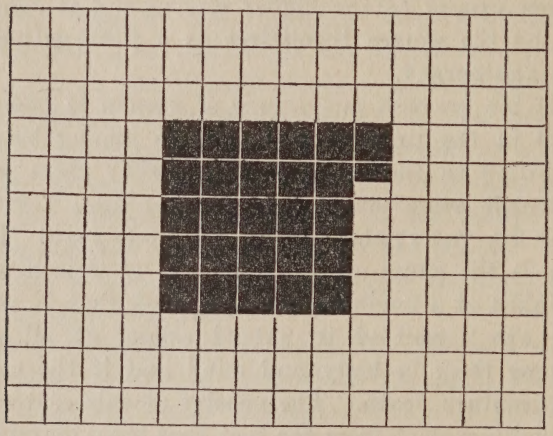
Another curse of the country is the degraded condition of woman. Woman in India occupies a position that is truly sad. The first evil in her re-

gard is the ignorance in which she is left. Only eight of every thousand Hindu women know how to read and write, and only four of every thousand Mohammedan women. In India, there are about 67,000,000 followers of this religion. Another proof of the miserable condition of woman is the Zenana or women's apartments. Forty million women in India are confined in the Zenana, where they lead a most miserable life. A Hindu woman has written thus: "The life of the women of the Zenana is like that of frogs in a pool — all around there is beauty, but we can never see it." This imprisonment of women within the walls of their own houses is a custom proper to the higher classes and is considered by the women themselves as a prerogative of their aristocracy.

But the greatest misfortune of woman in India is found in the practice of marriage among babies. According to the latest census (1911) there were 2,522,203 *wives* under ten years of age; 134,005 under five years; and 13,212 under one year! This curse is the cause of the ignorance of women, who are taken at a tender age from school, that is, when they are permitted to attend school at all. It weakens them in body and mind and is the cause of premature death. The cruelty of this custom is especially evident from the fact that these marriages of children are sanctioned by the civil and religious law, and, if the husband dies, the girl wife must remain a widow for the rest of her days. The result is that of 154,000,000 women in India, more than 26,000,000 are widows. The treatment of these widows, who are held responsible for the death of

their husbands, varies according to the different provinces, but it is always miserable. At one time, in some places widows were burned alive; now they are commonly considered as persons of bad omen, excluded from all domestic festivities and despoiled of festive clothes and jewelry: they must expiate the sins committed in one of their preceding lives. In the year 1911, in India, there were 335,000 widows under fifteen years of age; 111,000 under ten; 17,000 under five; and 1,000 who were less than one year old. Behold one of the many boasts of paganism!

THE WIDOWS OF INDIA



In order that the gravity of this degrading condition may be better understood, we are adding this diagram. Every square stands for a million women. The black squares represent the widows.

The pagan religion that has the largest number

of followers — and is improperly called Confucianism — counts among its adherents the major part of the great population of China. It is as old as China itself. Twenty centuries after Christ the Emperor offered sacrifice to heaven as did his predecessors twenty centuries before Christ. The merit of Confucius is found in the fact that he conserved in his writings the ancient traditions. In the beginning the Chinese recognized and adored but one God, Lord of the world and Judge of men, and they had no idols. The worship that they offered to heaven, to the Sublime Sovereign, was most simple. They immolated their victims to him, and informed him of important future happenings by raising up a big pole on the summit of a mountain. They were very much given to divination in order to find out whether Heaven was pleased and favorably disposed towards them or not, and to this end they examined the heavenly bodies to deduce from them interpretations of good and evil; they burned turtles and found omens in the cracking reports thus produced. Besides the worship that they gave to transcendental beings, to ghosts of illustrious men and benefactors, they were very much given to the worship of the dead, which was one of their chief preoccupations, for they believed firmly in the survival of the human soul. The means of practising this worship was a tablet of wood before which they offered to the departed one food, liquors, cloth, etc. This religion of the Chinese was as a rule a monopoly of the emperors. Only the emperor communicated with the Sublime Sovereign. The other civil officers venerated the transcendental beings of their districts.

The emperor prayed for all the people, who were obliged to be content with honoring only their own ancestors. At the end of the sixth century before Christ, two illustrious men appeared, Laotse and Confucius. At this time the old customs and beliefs were on the decline. Laotse wished to construct a new edifice; Confucius was wedded to the restoring of the ancient one.

Laotse, the author of Taoism, admitted two principles of good and evil, like the Manicheans. This is the pivot of their doctrine, which plays such an important part in the religious system of the Chinese. Countless are the spirits and the goblins feared and adored by their followers. He admits metempsychosis, and the doctrine that the destiny of everyone is determined by the stars. The sun, the moon, the stars, are all emanations from Heaven and should be adored. All living things, even the very smallest, come from Heaven and should not be killed. According to the principles of this philosopher, life is nothing — that which follows is everything. To await repose on the other side of the grave is true wisdom, to exert oneself in this life in order to arrive somewhere is true folly. "Empty your heads and fill your bellies; weaken the spirit, strengthen the bones. To teach the people is to ruin the State." In the teachings of Laotse there are also wholesome thoughts — to purify one's heart, to observe the rules of decency, to burn obscene books, etc. Taoism, however, has not made much progress in China. Confucianism and Buddhism are more common.

Confucius was a politician and an essentially practical man. He condemned all abstract speculation.

With him everything is concrete, everything aims at the formation of practical political leaders, and at the re-establishment of the proper relations between the different grades of civil and domestic fellowship. He believed in Heaven, the Sublime Sovereign, Providence, divination, the survival of the human soul, but says nothing about the rewards and punishments in the next life. He believed in the manes, deified shades of the departed, and insisted upon their worship. He did not teach anything new of importance. The famous five points or relations of Confucius are the following: the relation between prince and subjects; between father and children; between husband and wife; between brothers; and the relation of mutual fidelity between friends. The posthumous success of Confucius has been unique rather than extraordinary. His fame went on increasing century after century until the latest dynasty decreed to him divine honors. Confucius has his pagodas with altars, statues, or tablets in every city of China. During the Equinox, the mandarin assisted by the literati makes solemn sacrifice to him. These two religions, Taoism and Confucianism together with Buddhism comprise in practice the religious beliefs of China. They are the famous Sankiao-kui-i, that is, "the three religions in one."

The common religion of the Chinese, however, is none of these three explained above but takes something from all of them. The result is impregnated with the most shameless idolatry and with the fetich worship of ancestors. Even the most orthodox of Confucianists believes in ghosts and evil influences. In this religious confusion the most forgotten of all

is the Supreme Being. All the honors of their worship are reserved by the Chinese for their innumerable idols, which are never loved but always feared by the mass of worshippers. Every act of worship is performed to obtain happiness and to ward off misfortunes.

The national religion of Japan is Shintoism. It is intimately connected with politics. The emperor of Japan is represented in the official teaching as of divine origin — an incarnation of the divinity. The emperor has dominated all political agitation with which Japan has been harassed in the course of centuries. From him has always emanated every power and dignity of the country. He, too, a prisoner of his divinity, as they say in Japan, has been obliged to sanction all usurpations of the forces in power. Shintoism really has no original characteristics. It has nothing more than a mixture of the worship of nature, of man, of idols, and of fetiches. According to the tenets of Shintoism, heaven and earth together with all the elements they contain are deified and must be honored. The chief divinity is the sun, "Amaterasu," which is the progenitor of the imperial dynasty and the Japanese people. With such an origin, a divine aureola more or less crowns the lives of the emperor, of heroes, and of the humblest Japanese. Only the emperor, however, receives divine honors, and he receives them even in life.

Toward the middle of the sixth century Buddhism penetrated Japan also by way of Corea. It soon obtained equal footing with Shintoism, which it endeavored to transform. Buddhism owes its success in Japan to its adaptability. Far from attacking the supremacy of the national gods "Kami" (deified

heroes), it taught that the protecting gods of Japan were nothing more than incarnations of the Buddhist divinity "Hotoke"; thus the "Kami" were "Hotokized" and the Buddhist pantheon, always lending itself to development, opened its arms to welcome the countless divinities of Shintoism. Thus we can easily explain how the bonzes of Buddhism at the time of the introduction of Christianity into Japan became the champions of the Shintoist national divinities. Buddhism in Japan has likewise left intact the principle of the omnipotence of the State and the divine origin of the emperor. Shintoism, more or less unadulterated, and Buddhism are today the religions of the Japanese people. Shintoism has 90,000 priests, and Buddhism 54,000.

We shall close this chapter with a brief résumé of the chief tenets of Animism or fetichism. There is an immense variety of Animists according to the countries in which they are found. It is a rudimentary form of religion professed by people still primitive and savage, and can be reduced to the following headings:

(1) Belief in a supreme being or, at least, in a superior being to whom, however, since he is good, no definite worship is rendered.

(2) Belief in the existence of other spirits, for the most part evil, which must be for this very reason propitiated in order to prevent them from doing injury.

(3) The necessity of bloody sacrifice as part of this propitiation.

(4) The use of dances as religious ceremonies.

(5) Little importance is given to idols, temples, and priests.

(6) Belief in obsession.

(7) The practice on a large scale of all kinds of sorcery.

Every form of Animism can be reduced to these seven points. Animism, as it has well been defined in the census of the religions of India made by the English Government, conceives of man as if he were born to go through life surrounded by an army of spirits, powers, elements of an impersonal, dubious character of which it is impossible to form any picture or any definite idea. Some of these spirits exercise an unquestionable influence almost always magical. One presides over cholera, another over plague, one over smallpox, another over the diseases of cattle. Some of these live in the rocks, others in certain trees, some dominate the rivers, cascades, etc. All must be propitiated on account of the evil which they can cause to poor mortals.

These in brief are the chief religions of infidel people, at least, in theory. Bad trees can bring forth only bad fruit. Cannibalism, human sacrifices, slavery, infanticide, coarseness and vulgarity, superstitions, all kinds of miseries, physical and moral, are the inheritance of these miserable slaves of paganism, not yet enlightened by the ineffable splendor of the true Faith. But the time of their participation in the fruits of the Redemption seems to approach even for them. They are already beginning to lift their heads and a longing for the leaven of renovation and restoration has taken possession of them. Let us hope and pray that we shall soon see them rejoicing in the Redemption, the restoration in Our Lord Jesus Christ, the only true Light for every man who cometh into this world.

CHAPTER IV

THE ONRUSH OF A THOUSAND MILLION TOWARD WESTERN PROGRESS

Favored by the facility of modern means of communication, the Europeans, always courageous and intrepid, are dispersed throughout the entire world, bringing everywhere together with their industrial products their political, scientific, social, and religious ideas. From this is born in the people of Asia and of other continents a great desire to share in this progress; and today this desire is taking a strong hold on them — is slowly but surely transforming them.

All students of the mission problem, Catholic and Protestant alike, agree in attaching the greatest importance to this worldly, temporal regeneration from which the propagation of Christianity ought to draw all possible advantage.

In the last century, through the instrumentality of governments, of commerical enterprises, of geographical societies, and of thousands of missionaries, the most remote regions of the world have been explored. Sixty years ago only the coast of Africa was known; nine-tenths of the continent was a mystery. Today maps of Africa are almost as exact as those of the rest of the world. In northern and central Asia, up to recent times there were many

unknown regions; today there is not a corner of Asia that has not been visited.

Navigation has explored every sea and there is hardly an island that has not been discovered. Keeping pace with geographical discoveries, the knowledge of peoples, of their progress in civilization, of their customs, languages, and religions has gone hand in hand.

And what shall we say of the wonderful progress in the means of communication? In this regard the world seems to be but a third of the size it was fifty years ago. St. Francis Xavier took thirteen months to go from Lisbon to Goa; today it takes only fifteen days. A century ago a voyage to China from Europe required a year; before the wars, by the Trans-Siberian route, recently destroyed by the Bolsheviks, one arrived there in two weeks. Only a few years ago three months of most uncomfortable travel were required to go from the coast into Uganda, in the center of Africa; today one can make the journey in sixty hours in a most comfortable train.

An enormous network of telegraph wires envelops every continent, and an offering made today in one of our parishes for a mission in China may be sent by cable and distributed there tomorrow.

These are some of the causes which have created the condition we are about to consider, and which have also given to the work of the apostolate in China a vastness and an importance that it never had since the beginning of Christianity. These radical changes in the world in the nineteenth century have made possible the universal mission of the Church, by removing most of the obstacles, material

The Arrival of New Recruits in Colombo, Ceylon, India

and moral, which until recent times stood in the way of a more extensive campaign of evangelization.

The first of the great nations of Asia to enter this race at breakneck speed was Japan. Japan, fifty years ago more hostile to every foreign influence even than China, has opened her doors and gone to school here and there throughout the entire world, and she has learned her lessons with admirable facility. The Mikado, after the example of European sovereigns, has given to representatives of the people a great part of his own prerogatives and his own authority. The ancient noblemen of the kingdom have retreated before a torrent of democracy that has poured in upon the country. The reform of schools has been entrusted to Japanese educated in the best universities of Europe and America. Eighty per cent of Japanese children go to school. In her army Japan has taken pattern from Germany, in her navy, from England. After a relatively small number of years of this reform, and in a way that made her the marvel of the whole world, we see little Japan humiliate the great Moscovite Colossus, Russia, in the famous Russo-Japanese War. Immediately after this we see her entering into commercial competition with England, with Germany, and with the United States. We know what part Japan played in the great world war, and with what profit and new prestige she came out of it. But in spite of such progress she has not ceased to go to school, and little do we know what surprises she has in store for us.

In China also we are witnessing great progress. The sound of the victorious arms of Japan has awakened this great country from its sleep of four thou-

sand years. With the fervor of new ideas, there developed and arose in China a great national spirit which rushed with the force of an avalanche against the foreign power that had ruled her for 250 years. The Manchu Dynasty fell and in its downfall overturned a monarchial system which for thousands of years had governed China. The changes in China were more violent than those of Japan. Everywhere they constructed railways, they developed mines, they established new industries. The fields of opium, the narcotic which had poisoned the heart and mind of China, were devastated. Schools and armies occupied the thoughts of the reformers, and every year thousands of students set forth for America, Japan, and Europe, to learn the lessons of modern progress.

Thirty years ago only the seaports of China could communicate by telegraph; today an immense network of forty miles of telegraph wires connects six hundred telegraph offices spread out all over the vast Republic. For thousands of years rivers and canals were the only arteries of communication in China. Only twenty years ago there were but 200 miles of railroad; today there are more than 5,000 in operation and 9,000 in process of construction. Today one may go from Pekin to Hankow in a train de luxe in the short space of 36 hours, while a dozen years ago it took 40 days of most uncomfortable travel in a wagon. The lines of internal navigation, by steamboat, traverse a distance of 8,000 miles. In Hankow, new industries employ many tens of thousands of workers. Shanghai, which a generation ago was merely a seaport town, today boasts of a tonnage in its port which is second only to that

of Liverpool. A few years ago there were no modern post offices; now they are found in about 4,000 cities and their number increases every day. In 1900, there was only one daily newspaper in Pekin, the old Gazette of Pekin, which confined itself almost entirely to the publication of the imperial edicts. Today in Pekin they publish ten daily papers, and in the other cities hundreds of dailies and modern reviews in Chinese, French, English, and other languages.

Great as this progress may appear, it is nothing in comparison with the progress one finds in the field of education. We have already referred to the thousands of students who emigrate every year to attend foreign universities. More worthy of note than this fact, however, is the rapid transformation of the systems of education in China itself. In 1905, the Emperor abolished the old system of instruction which had been followed for 2,000 years. In five volumes the imperial government published a complete code of education based largely on that of Japan, which in turn was inspired by European and American methods. Educational commissions have been sent abroad by the government to study the western systems of education. European, American and Japanese professors are employed in the schools of China. Modern schools and colleges spring up everywhere like mushrooms. In the whole Province of Chihli some years ago there were but 40,000 students; today in Pekin alone there are 200 institutions with an enrollment of 17,000 students. They make mistakes upon mistakes and they squander money without end; it is a case of the blind leading

the blind. But the fact remains that China has decided to give to countless millions of her young people the advantages of a modern education. In order to better appreciate the far-reaching effect of this educational revolution in China, it is well to stop and reflect that Japan has today six millions of youths in its schools; if China advances at this rate it will soon have thirty millions. China has more than 400,000,000 inhabitants.

What does China hope for from this great educational movement? Just at present, her intentions are purely utilitarian; she wants to acquire the secret of western industrial, commercial, financial, military and naval power, and it must be admitted that she is succeeding remarkably well. However, it is sad to think of a gigantic movement toward modern progress on the part of a nation of 400,000,000 people with no other goal than purely material prosperity.

A similar movement is on foot also in other pagan countries. Everywhere they are making way for our progress. We shall pass over India with her 300,000,000 and more inhabitants, for it is easy to imagine the material progress of this country in which the English for almost a century have poured out all their talent in colonizing. To speak of the railroads, postal and telegraph service, schools and universities, etc., of India is to discuss things already known to all.

The greatest surprise of all is in "Darkest" Africa. Even here in the last fifty years marvellous changes have taken place in the field of education and in every other line of progress. If these changes

do not seem as rapid and as tremendous as those of the Orient, it is due to the fact that here the work must begin from the ground up, while in Asia the building rests upon a retarded civilization that is being awakened. We do not speak of the progress of South Africa, where the white race has a larger representation than in any other part of this continent, since there are in South Africa more than a million Europeans. We shall speak only of Central Africa, where there have been great changes, all the more notable because of the fact that this region of 2,000,000 square miles was but a few years ago entirely unknown. In the whole of Central Africa thirty years ago there were no means of communication. Today one finds perfect railroad service for a distance of 2,000 miles. It took Stanley 104 days to arrive at Lake Victoria from the coast; today one makes this trip in three days. Where there was nothing but narrow paths today we find spacious streets over which the automobiles of government officials and other notables pass. For a distance of 7,000 miles steamboats ply back and forth upon the lakes and rivers. A few years ago there were 5,000 miles of telegraph wires, and in places where the missionaries were once obliged to wait eight or nine months for letters from Europe, today the mails arrive regularly every week. Thousands of schools have been opened by the government and by missionaries. In Uganda alone the schools are attended by over 30,000 boys and girls. All this reveals the beginning of a great transformation even for Africa, where ignorance, barbarity, and superstition have reigned undisturbed for centuries. The African even

more than the Asiatic is susceptible to European influence. Being less self-complacent because more primitive he is also more approachable and more easily moulded.

We are witnessing a great world-wide renaissance which embraces three-fourths of the human race. People of high intelligence and long-standing culture, such as the Japanese, Chinese and Indians, and the primitive peoples of Africa and of other continents, have perceived new horizons, have awakened from their torpor and have set out upon the high road that leads to progress. If one can take in with his mind's eye the import of this movement, he will see that never in the history of humanity has there occurred a similar transformation of such a great mass of people — such a change in the political, economic, and social order as we see taking place today in the very midst of the infidel peoples of the world. From the leaders the movement is rapidly communicating itself to the masses who are all possessed with a great longing to be improved.

The Christian observer must ask himself how will this unparalleled regeneration of so many peoples affect the spread of the Catholic Faith. This is a most important question and we shall endeavor to answer it by taking up another aspect of this gigantic movement. We can shed much light upon the original question by examining what influence this awakening of infidel peoples has had upon their condition of subjection to the more progressive nations of Europe.

In this great movement, a fact which impresses us deeply is the awakening of a great national spirit

among the races. In the case of the Chinese and the Japanese, everyone has heard of the so-called "Yellow Peril." Now, if by the "Yellow Peril" is understood the fear that one day the Chinese and the Japanese may invade Europe, in our opinion such a peril is absolutely imaginary and has little bearing upon our question. But if it means that some day China and Japan will be the real masters of the Orient and that the nations of Europe will cease to lord it over them; if it means that some countries of the Orient will break away from the yoke of the European and American influence and that others will fall into the hands of China and Japan; then certainly the "Yellow Peril" is more than imaginary and must be taken into consideration in viewing our problem.

In India this spirit of nationalism and independence is well developed. The innumerable centers of education with which the country is so richly supplied have given life also in this great country to a nationalism refined, religious, and burning with tendencies toward an autonomous government under the high sovereignty of the British Empire, or complete independence. In India, the contact with Europe and with her ideas has been longer and more immediate than in other countries. Many Indians have frequented the universities of Europe. Moreover, we must take into account the long subjection of this country to England, as a result of which it was impossible not to assimilate great democratic ideas. If the independence of India is slow in coming, the cause may be found principally in the fact that the population is not homogeneous as in China and

Japan; that there are too many races and religions, and, consequently, too many interests, which are often in conflict with one another.

The future of the Catholic Faith in all these great countries, that have almost half the human race within their borders, will depend much upon the position which the Church will occupy in them on the day, not far off, when, conscious of their strength and having learned as much as they can from western progress and culture, these people will declare themselves free and will stand upon their own feet. It rests with the Church to take advantage of this spirit of nationalism. But a strong army of missionaries is required in order that the Church may permeate the masses with her principles; in order that she may make the people understand that she has a message of salvation not only for individuals but also for nations; that she knows how to adapt herself to all people whom she has been sent to save; that it is neither necessary nor desirable, in order to become a Catholic, for a people to be subject to European nations.

It is according to this principle that the Church, looking into the future, commands her missionaries to abstain from all political propaganda in favor of their own countries in the missions where they work, and exhorts them to conduct themselves on this point as true ministers of a religion which is a stranger under no sky. In the Apostolic Letter cited above, addressing himself to missionaries, the Holy Father speaks thus: "Holding therefore that these words of Our Lord are addressed to each one of you: *Forget thy people and thy father's house* (Ps. xliv. 11),

remember then that you are not to propagate the kingdom of men, but that of Christ; that you are not to enroll citizens into any country of this world, but that of the next.

"Let us suppose that a missionary is in any way preoccupied in worldly interests, and instead of acting in everything like an apostolic man, appears to further the interests of his own country; people will at once suspect his intentions, and may be led to believe that the Christian religion is the exclusive property of some foreign nation, and that adhesion to this religion implies submission to a foreign country and the loss of one's own national dignity. . . . Not in this way does the Catholic missionary act, who is worthy of the name; but bearing perpetually in mind that he is the ambassador not of his own country, but of Christ, he should so comport himself that everyone can recognize in him a minister of a religion which embraces all men who adore God in spirit and in truth, is a stranger to no nation, and *where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free; but Christ is all and in all* (Col. iii. 11)."

CHAPTER V

THE RIFTS IN THE ROCK OF PAGANISM
THE ATTITUDE OF INFIDEL PEOPLES TOWARD THE MISSIONS

WHEN Christian nations introduced into the pagan world their progress and culture, they brought with them their religious ideas as well. Unfortunately, among these ideas there was not that absolute unity of the Middle Ages, when colonization and the work of the missions gave to the Church the peoples of South America, Canada, the Antilles, the Philippines, and Southern India. Today two great classes of religious ideas are contending for the possession of the pagan world — the Catholic and the Protestant. And in our opinion this is the greatest obstacle to the penetration of Christianity into the pagan world. How much greater progress would be made if only the Catholic Church had been presented to the unbelieving world, and if she had not been impeded in her course by so many other churches, often in opposition to one another but all conspiring to injure her. The effect which the division of Christians into so many churches has upon the infidels is absolutely disastrous, and from this point of view Protestantism, notwithstanding its efforts to christianize the world, is the greatest obstacle to this end. But this is merely mentioned in passing. Notwithstanding

this great impediment, the breaches which the work of the missions has made in the fortress of paganism are wide and deep.

We shall not speak of the conversions that the Church can make among this or that peoples, and which she is actually making in conjunction with the movement that we are now studying. We wish to point out something broader, an effect of the missions less easily grasped but equally important, for it is like a disposition of circumstances which tomorrow can greatly facilitate our work of general and complete conquest.

The work of the missions is not to be considered only in the concrete, palpable results which it obtains in conversions and in other spiritual fruits which may be enumerated in statistical form. The missions must also be considered with a view to the general and more or less tangible transformation that is quietly taking place in the great mass of pagans. We must look to the extensive work of missions, to its work of infiltration which little by little weakens the position of the enemy. Today the hostile influences of paganism are undermined by the most powerful agencies of civilization and of education promoted by thousands of mission schools in all the infidel countries of the world. It is estimated that there are about 14,000 primary schools and about 1,000 colleges and high schools conducted by the Catholic missions in Asia alone. These schools and colleges are frequented largely by pagan young men who are sure to be influenced at least indirectly by Christian teaching. In considering this point we should note well the extensive educational work

of Protestants, whose institutions of learning are most numerous and are in many ways wielding a wider influence than our own. Just think what a transformation of thought and of ideals must be brought about through the means of these schools in the minds of many young men who will tomorrow have in their hands the destinies of their own countries.

While this vast educational movement must undoubtedly exert a profound influence upon the minds of the new generation of infidel peoples, we must not let our hopes run too high. In this question we must remember that the conversion of souls is a work of grace. Let us not, therefore, think that all the pagan youths who frequent the schools and institutions of learning of the missions are by this very fact alone converted. Just at present, however, this is not the question under discussion. We may be certain that the result of this vast educational movement promoted by the missions is that the pagan religions have been weakened and shaken in their foundations. And even if they still exert a great, an enormous influence upon the masses in those things which are especially bound up with their customs and superstitions, they have necessarily lost much of their influence as far as adhesion to principles is concerned, especially among the higher and better educated classes. The pagan superstitions and beliefs in the light of western science have shown their shallowness and absurdity. The efforts of certain learned Indians and Japanese to apply to their religious literature our modern criticism served only the more to diminish their confidence in their reli-

AMONG THE IFUGAOS IN THE PHILIPPINES

gions. We must also take into account the effect made upon many minds by years and years of Christian preaching, which has resulted in introducing into many circles a nobler and higher idea of religion. Many pagans have come to understand that their religions, which have no solid foundation in truth, are lacking moreover in vitality, in a sense of freedom and deliverance, and do not offer comfort to the soul nor satisfy the heart.

Besides the teaching and preaching, there is another factor upon which we must reckon — the lives of the missionaries. Instruction is a great thing, but governments and even Protestants can give this, and, as a matter of fact, are giving it. Example is quite another thing. This is a specialty, a patent right of ours. There is a marked contrast, and the pagans can see it, between the example of the disciplined Catholic priest or Sister who bids farewell once for all to native land and dear ones, leads a life of celibacy, labors without salary or creature comforts, often with small resources, and the example of the average Protestant missionary. The latter may be an excellent, upright, moral man or woman, charitable and zealous, but — just as the natives miss the crucifix, the indispensable symbol of Christianity in the Protestant church, so they fail to find in the life of the average Protestant missionary any indication that he or she has left all to follow the Master.

It is impossible to estimate the benign influence exerted upon the great mass of pagans by the holy and sacrificing lives of thousands of missionary priests and Sisters. Think also of the great multi-

tudes of pagans who are in daily contact with many millions of converts, of the crowds that throng the dispensaries and hospitals of the missions; think of the influence, slight though it may be as yet, of the Catholic press that is published in the missions. All these people who are more or less in contact with the missionary priests and Sisters, with Catholic works, ideas, and examples are already on the way to the truth. Multiply the sum total of good, of example, of doctrine radiated from a mission among the pagan element that surrounds it by the thousands of stations in the 345 Catholic Dioceses, Vicariates and Prefectures into which the infidel world is subdivided, and you will have an idea of the great breaches that the Church has opened up in the camp of the adversary. It is now the duty of the Church to profit by this advantage and move forward with adequate forces in a more general and more vigorous assault upon the enemy's position. The results will surpass all expectations.

All things considered, circumstances are most promising. The situation is there; let us hope that we shall have the wisdom to grasp it. Hear how the illustrious missionary, Archbishop Le Roy, points out other aspects of the situation.

"Things that would have seemed impossible fifty, ten, or even four years ago have come to pass before our very eyes with incredible and disconcerting rapidity.

"Take, for example, the fetichism of the natives of Africa which waxed strong as an enormous and formidable obstruction with its monstrous practices. Take slavery, human sacrifices, cannibalism, infan-

ticide, the shameful exploitation of every weakness, the diabolical practices of sorcery — all these magic forces, which a few score years ago constituted a most formidable obstacle to the advance of Christianity in Africa, are today much weakened by the advance of modern progress and culture and the wonderful development of the Catholic missions.

"In the year 1919, with the exception of the republics of Liberia and Abyssinia, all the rest of Africa was subject to the dominion of the powers of Europe. Today the railroads and the telegraph wires cross the deserts, the steppes, the forests, at one time inaccessible to the white man, and from one ocean to the other, in every center the Christian traveller can pray before the altar of the true God.

"Consider the ancient oriental religions also assaulted and threatened by the advance of Christianity. India is in a ferment. Japan is transformed. China, the one-time Celestial Empire that seemed to be fossilized in her immobility for thousands of years — China, now becomes a republic, welcomes every modern and progressive idea.

"Take Islamism — once so feared and so threatening. Wounded and weakened in the person of the Great Turk, it has lost its supremacy over Tripoli, Egypt, the Islands of the Aegean Sea, Palestine, Mesopotamia, Syria, and Armenia. Constantinople itself will perhaps become the common property of Christian powers. Things that our fathers would never have dreamed of coming to pass, we see happening before our very eyes. Therefore, we can say with St. Paul, *A great door has been opened for the Gospel of Christ.*"

Oh that Catholics might understand the incomparable opportunity of the present moment for a great missionary campaign! The world marches on and we must keep step if we do not wish to remain in the background. The situation is more promising than ever, but let us not overlook the dangers. If the Church does not intensify her apostolate and make her influence upon the great mass of pagans more efficacious and more penetrating, the results instead of being marvellous will be very meagre and disappointing. We must know what is going on today in the enemy's camp in order to do this.

In considering the attitude of pagan peoples toward our holy religion, we must distinguish between two great classes of infidels —those whom we may call primitive or savage, and those who have a certain degree of civilization and culture.

The people of the first class, given to the practices of fetichism, offer little resistance to the religious influence of the missions. The gross superstitions of these primitive peoples sooner or later will undoubtedly be overcome. They will become Catholic or Protestant according to the Christian influence that is first brought to bear upon them. Their conversion to Catholicity depends upon us. But it is quite another story with the people of the other class, dominated by Buddhism, Brahminism, or Mohammedanism. There is, however, hope of converting these also. As long as they were immersed in their ignorance they were content in the performance of their religious practices, no matter how absurd and ridiculous they were. But with the arrival in their midst of Christian civilization, much

superior to their own, the light of the Gospel revealed to their eyes all the horrible brutality of their beliefs and their practices. Moreover, higher criticism has found time to attack the pagan religions also, and has exposed them as they really are — weak structures built upon the sand.

This is undoubtedly a great advantage for the diffusion of truth and will facilitate the conversion of the pagan but — we must always keep in mind a thought already expressed: It is one thing to refute error in a human soul, and it is quite another to convert that soul to the truth. The latter is first and foremost a work of grace which alone operates in men's hearts. For the present the result obtained among the more intelligent class of these pagans has been that they recognize their religions cannot survive as they are. But owing to the fact that Christianity has not been presented to all these people with a force sufficient to win them over heart and soul, and since it is very difficult for a people without a special grace from God to renounce a faith which they have professed for so many centuries — a faith that not only has been handed down to them in the form of abstract religious ideas, but one which forms part and parcel of their very being and is reflected in every form of life, individual, domestic, and social — many are of the opinion that it would be better to reform these religions, to modernize them, to strip them of their coarser and more stupid superstitions and adopt various ideas of Christian morality. Thus in India, for example, some learned men, embarrassed by the poor showing that Hinduism makes with its contradictions, digressions, and childishness in com-

parison with Christianity, instead of recognizing the truth, have set about as one man to revise and embellish their own religion, preserving what is good and interpreting allegorically a great part of the fables with which their religion is intertwined, and rejecting everything that cannot in some way be defended. And in order to spread this modernized religion among the youth, they have published, after the fashion of the Central College of Benares, their cleverly written "Catechism of Religion and of Indian Morals for the Use of Young People," making use of questions and answers exactly like those of our own Catholic catechisms.

While, then, it is true that paganism has been perceptibly weakened, it is on the other hand true that it does not intend to give up the fight without a tremendous effort. The breaking up of paganism is not its demolition. The devil, who holds all these peoples in servitude, has shown them the war that is being waged against their errors by Christianity. The very success of the apostolate has served to arm many camps of the enemy.

On the one hand, then, we must not be too sanguine, on the other, we must not be discouraged. The conversion of these people is a secret known to God alone. We are trying to study the problem from its human aspect or better from the standpoint of our co-operation which is needed to solve it. From the consideration of the facts already given, we must admit the absolute necessity of an apostolate more wide in its influence, more intense and efficacious on the part of the Church. This is most urgent, if we are to profit by the present situation, which, not-

withstanding the danger we have pointed out, does not cease to be most favorable. We hope to show this with new proofs.

They are chiefly two: the attitude of the pagans toward the missionaries and the movement of conversion now in progress.

The attitude of the people and of their leaders toward the missionaries today is quite different from that of times gone by. Hostility and suspicion have been supplanted by toleration, respect, and friendship. The heroic accounts of the missionaries who were obliged to disguise themselves in order to enter or live in China, Japan, Corea, Tonkin, and other parts of Asia are things of the past. People are still living in Japan who recall the edicts which prohibited anyone, under the penalty of death, from embracing the Christian religion. In 1853, Japan was forced to open its doors, and it was only in 1872 that our religion was tolerated there. In Corea, the persecution lasted up to our own day. Today, in China, as well as in Japan and Corea, the Catholic religion enjoys the greatest possible liberty, and the missionaries here as in all other pagan countries are held in the highest possible regard, even if they are not listened to by all.

The second proof, based upon the number who are being received into the Church or seeking instruction, must be treated more at length; in fact, it merits a chapter by itself. During recent years there has been a great re-awakening of conversions in many regions of India, China, Africa, and Oceania. One who follows the missionary reviews is struck by the constant demands for missionaries and catechists

made on all sides. There are whole villages, entire tribes, that would be ready to abandon the worship of their idols and embrace our holy religion if there were a sufficient number of missionaries to instruct them.

CHAPTER VI

THE MOVEMENT OF CONVERSION AND THE URGENCY OF FAVORING IT

As stated above, the movement of conversion of the pagan to our religion is particularly noticeable in China, India, and Africa. It generally appeals to the aboriginal peoples and tribes dispersed throughout India, Africa, and Oceania. It is chiefly among these that we find real mass movements toward the Church. We shall examine into the progress of the Faith in India and Africa.

From 1900 to 1919, a period of 19 years, the Catholic Church in China has been enriched by nearly 1,250,000 new subjects, while exact statistics show that from 1800 to 1900 the increase was only 541,000. In 19 years, therefore, we have gathered in a harvest more than twice as large as that which was reaped in the century preceding. In the mission of Pekin alone several thousands of adults are baptized every year. Here is a true statement of the increase of Catholics in China:

1800	200,000	Catholics
1900	741,000	"
1919	1,992,247	"

This is a proof that the blood of martyrs is still the seed of Christians. There is another reason, more tangible, and it is this: after the hurricane of

persecution by the Boxers, when the wind was favorable, the Church had in China a goodly personnel at her disposal. If in 1900, instead of a thousand missionaries, the Church had had three or four thousand, the fruits without a doubt would have been three or four times greater. Here are the latest figures:

STATISTICS (1919) OF THE CHURCH IN CHINA

Vicariates Apostolic	51
Bishops	51
Missionary Congregations	12
Catholics	1,992,247
European Missionaries	1,394
Native Priests	853
Seminarians	606
In Preparatory Seminaries	1,954
Churches and Chapels	10,103

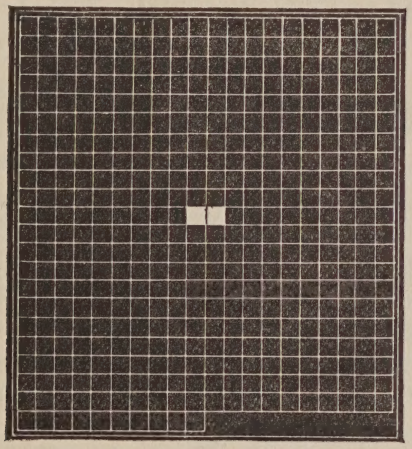
China is divided into 5 ecclesiastical provinces comprising 51 Vicariates.

The organization of the missions of China is fully developed, but it is necessary that there be adequate forces to correspond to the organization. During the Pontificate of Pius X, of holy memory, the hierarchy in China was increased as follows: there were created 2 Prefectures Apostolic and 10 new Vicariates Apostolic: the Prefectures Apostolic of Central Kan-su (1905) and of Formosa (1913), and the following Vicariates Apostolic: West Chekiang (1910), Kien-tchang (1910), Central Chihli (1910), Taikou, Corea (1911), North Shensi (1911), West Honan (1911), Maritime Chihli (1912), Canton (1914), Tch'ao-tcheou (1914), and Kwang-si (1914).

The war retarded this progress somewhat. Under the present Pope have been erected six new Vicari-

ates Apostolic: Wonsan in Corea, East Honan, Hainan, Kan Chow, Shui Chow and Ngan-hoei in China. Several missions have also been formed in China to which the Catholic Foreign Mission Society of America, the Chinese Mission Society of Ireland, the American Dominicans, Vincentians, Capuchins, and Passionists have sent missionaries.

China is the most promising field of apostolic conquest for the Church. It is, however, necessary and urgent that she increase her forces in proportion to the immensity of this vast field. The diagram below will show that the personnel of the missions is unequal to the gigantic task before it. It gives at a glance more than a lengthy explanation.



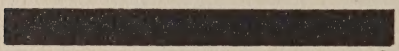
This chart represents the proportion that exists between Catholics and infidels in China. Each square stands for a million inhabitants. The two white squares represent the number of Catholics, about two million.

United States: 117,000,000 inhabitants.

China: 430,000,000 inhabitants.

Diagram (2) shows the population of China in contrast with that of the United States. There are 117,000,000 people in the United States against 430,000,000 in China. Therefore China has a population almost four times as large as that of the United States, and about equal to that of Europe, which counts 434,300,000 people. In area also China is about equal to Europe. It has more than three times the population of Africa, with her 138,000,000.

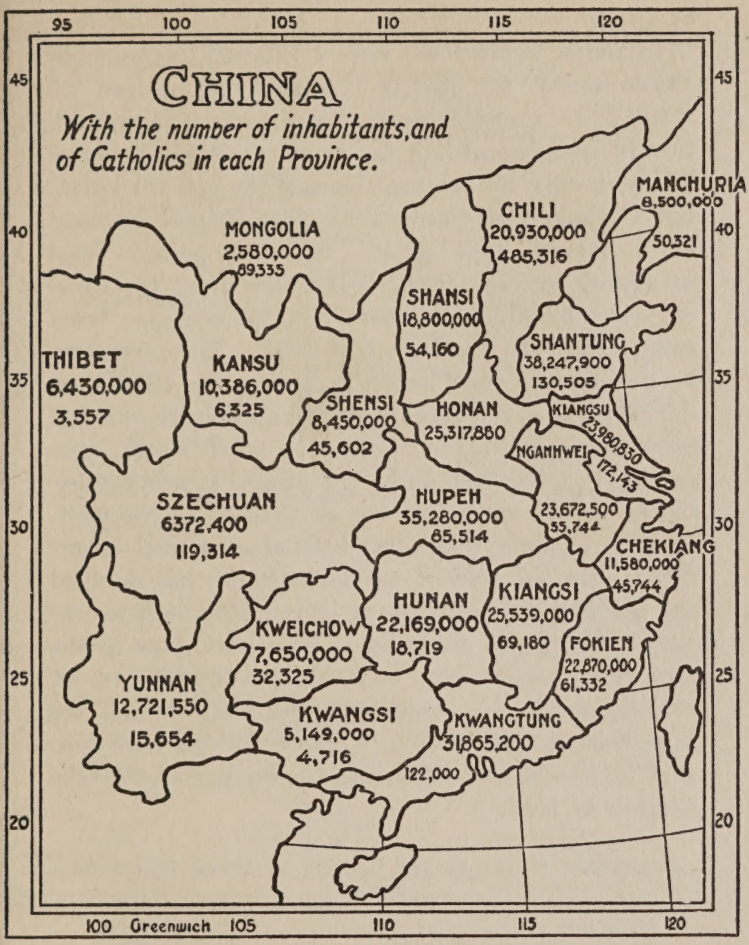
Priests in China, 2,347.



Priests in United States, 21,643.

Diagram (3) shows the proportion between the number of priests in the United States and China. There are 21,643 priests in the United States and 2,347 in China. In the United States there is a priest for every 5,000 souls and for every 900 Catholics; in China there is a missionary for every 183,000 infidels and for every 850 Catholics, who number altogether 1,992,247. In China there is one Catholic for every 210 infidels.

The map opposite represents only China proper. A small portion of Thibet, Mongolia, and Manchuria is shown. China proper has an area of 1,497,000 square miles. The number of inhabitants in 9 of the 18 provinces is taken from the Géographie de


CHINA
With the number of inhabitants, and of Catholics in each Province.
95
100
105
110
115
120
45
40
35
30
25
20
MANCHURIA
8,500,000
50,321
CHILI
20,930,000
485,316
MONGOLIA
2,580,000
89,335
SHANSI
18,800,000
54,160
SHANTUNG
38,247,900
130,505
THIBET
6,430,000
3,557
KANSU
10,386,000
6,325
SHENSI
8,450,000
45,602
HONAN
25,317,880
KIANGSU
23,980,830
172,143
NGANHWEI
23,672,500
55,744
HUPEH
35,280,000
85,514
SZECHUAN
6372,400
119,314
CHEKIANG
11,580,000
45,744
HUNAN
22,169,000
18,719
KIANGSI
25,539,000
69,180
KWEICHOW
7,650,000
32,325
FOKIEN
22,870,000
61,332
YUNNAN
12,721,550
15,654
KWANGSI
5,149,000
4,716
KWANGTUNG
31,865,200
122,000
100 Greenwich 105
110
115
120

l'Empire de Chine (R. P. Richard); the number of Catholics in each province is taken from the statistics of 1915.

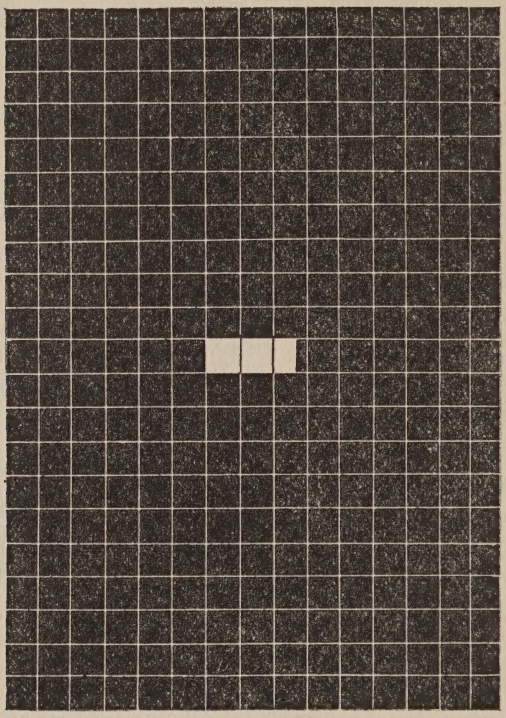
In India, where there were 1,140,000 Catholics in 1870, today we find a Catholic population of 2,800,000. Considering that the increase in population in India according to the government statistics has been only 20 per cent during the last 50 years, the Catholics, augmented by the natural increase only, should have grown in that period from 1,140,000 to 1,368,000. They number at the present time 2,800,000. Therefore, the increase from new conversions has been 1,432,000. More converts have come into the Church in India since 1870 than during the 372 years previous. Catholic mission work began in India in 1498. In other words, during the last 50 years India has offered greater possibilities to the spread of the Faith than in the past, and the Church, which has been able to send larger forces into the field of action in India, has doubled the number of her followers in less than half a century. The great ocean liners take advantage of the high tide to make port; we must profit by the present social and religious evolution of peoples, which is the high tide of spirituality, in order that we may convert them and lead them into the harbor of the true Church of God.

STATISTICS (1919) OF THE CHURCH IN INDIA, INCLUDING BURMA

Catholics	2,791,256
Priests, foreign and native	2,963
Primary Schools	3,475
Colleges	370
Orphanages	284

Map of the Catholic Church of
INDIA,
Burma, Ceylon & Malacca.
REFERENCES
ARCHBISHOPRICS
BISHOPRICS & VICARIATES
PREFECTURES APOSTOLIC
AFGHANISTAN
KAFRISTAN & KASHMIR
RAWALPINDI 5,100
LAHORE 24,874
SIMLA 2,446
TIBET
NEPAL
RAJPUTANA
AJMER 5,150
AGRA 8,000
ALLAHABAD 10,410
BETTIAH 4,363
ASSAM
SHILLONG 1,363
11,537
DACCA 11,730
BIRMANIA
MANDALAY 9,798
KRISHNAGAR
CALCUTTA 156,289
Bay
of
Bengal
NAGPUR 19,000
DAMAUN 1,535
BOMBAY 23,000
POONA 20,453
13,767
VIZAGAPATAM
HYDERABAD 27,409
TOUNGOO 21,352
60,392
RANGOON
GOA 330,571
56,970
RANGOON
SIAM
MADRAS
MYLAPORE 85,856
MANGALORE 111,620
54,369
MYSORE
150,000
PONDICHERRY
TRICHUR 112,462
VERAPOLY
ERNAKULAM
COCHIN
COIMBATORE
VERAPOLY 95,383
TRICHINOPOLY 267,772
KUMBAKONAM 102,416
JAFFNA
55,052
TRINCOMALIE
KOTTAYAM 29,250
CHANGANACHERRY 136,866
QUILON 164,232
KANDY 19,778
COLOMBO 259,736
GALLE 13,842
TRAVANCORE AND COCHIN
Malacca
SUMATRA
SINGAPORE 58,105

We are adding a diagram which with its mute eloquence shows how much there is yet to be done in this immense country for the propagation of the Faith.



Every square stands for a million inhabitants in India; the white squares represent the Catholics, who number 2,791,256.

The movement of conversion in some parts of Africa is extraordinary; for example, in Basutoland, the King, himself recently converted, wrote an

eloquent letter to the Holy Father which has been quoted in many papers. In very recent years the great Chief Charles of the Mission of Kenya, entrusted to the missionaries of the Consolata of Turin, has been converted; and the conversion of chiefs often means the conversion of great multitudes.

Let us give a few details with regard to the conversions in Africa. In North Africa, a hundred years ago, there were but 1,500 Catholics and hardly a priest. On the west coast the old Portuguese settlements were vegetating. In 1840, in West Africa, there was only the Bishopric of St. Paul of Loanda, with 8 or 10 priests. Central Africa was closed to missionaries until 1850, and it was only in 1839 that Msgr. De Jacobis could set foot in Abyssinia. What a different spectacle today! At the present time in the strictly missionary districts of Africa there are about a million Catholics, besides half a million and more of catechumens. In the dioceses of Africa, that is, in the old centers, there are about 2,000,000 more Catholics, but these are descendants of the early Christians. There are 14 of these dioceses in all. The principal ones are Algiers, Constantine, Oran, Carthage, Angola, Santiago (Cape Verde), Maurice, Riunion, the Canary Islands, Port Victoria, etc.

We have referred to the many barbarous people without any organized system of religion who adore fetiches. Spread over all countries outside of Europe, but most numerous in Africa, they number about 100,000,000. These people merit special attention inasmuch as they offer greater hope of con-

version. The conversion of Mohammedans, Hindus, Confucianists, and Buddhists presents great difficulties, because in their case we are endeavoring to overthrow well established systems of religion; moreover, they are more haughty and corrupt. The fetichers, on the contrary, as we stated in the previous chapter, being primitive people and generally despised by the superior races to whom they are more or less subject, and being also in a certain manner more moral, offer less resistance to the grace of God and to the work of the missionaries in whom they see their liberators. The conquest of these people, moreover, demands prompter action on our part. The Buddhists, Hindus, and especially the Mohammedans, to say nothing of Protestants, are exerting every effort to attract these primitive people, who are easily won. If the Church can place greater forces in the field, in a few years millions upon millions of these tribes will cheerfully enter into her pale. We have already had some remarkable examples of this.

Take Uganda, which is perhaps the most flourishing mission field in Africa. Here the Church rejoices in 250,000 new children, of whom 84,000 are as yet catechumens, but all converted in recent years from the abominable practices of fetichism. And then there is the mission of Chutia Nagpore, in India, dependent upon the Archdiocese of Calcutta and entrusted to the Belgian Jesuits. Here 100,000 natives have been converted to our Faith, and 75,000 more are actually under instruction. All this has taken place in the past 25 years. We may mention in passing that the Archdiocese of Calcutta, which

had but 17,000 Christians in 1881, possesses today over 210,000.

We well recall the mission of East Burma. This mission is made up of primitive tribes known under the generic name of Karens, who live in the limitless mountainous regions of Indo-China. Up to 30 or 40 years ago they were entirely unknown and unexplored, but today they form one of the greatest glories of the Catholic apostolate. Burma is divided into 3 Vicariates. East Burma alone has an army of 25,000 fervent Catholics and 7,000 catechumens. This is the fruit of a few years of work, of a very few missionaries and of most scanty means. It was our own good fortune to evangelize these tribes for some years, and we are convinced that their conversion is only a question of men and means.

The Pariahs of India offer great hopes of conversion. They are the natives without caste and number about 50,000,000. The last census of India mentions 2,300 different castes or tribes. In order to poison a country with his own spirit of pride, of discord, and of egotism and to keep it as far as possible from the truth, the devil could not have thought out a means more potent and nefarious. The system of castes, as we indicated previously, is the greatest impediment to the conversion of India. Now the pariahs, the outcasts, the disinherited, the despised of India, number 50,000,000 — 50,000,000 souls among whom the apostolic ministry could be exercised with wonderful results! *The poor have the gospel preached to them* is true also today.

We can give a familiar and very recent example of the good that may be done among these pariahs.

In April, 1911, the Rev. H. Pezzoni, of our Institute (Milan Foreign Mission Society), a missionary of Hyderabad, received an embassy of pagans from the district of Bezwada, 15 miles from his residence. These pagans went in company with one of our catechists and invited the Father to come to their village, as they wished to become Christians. The Father went and found 300 persons ready to enter into the Fold. Other villages sent similar invitations. Fifteen months later 54 villages with about 6,000 inhabitants were gained for Christ. And this movement continues. A few years ago this missionary wrote, "I have on my list a hundred new villages which are disposed to conversion, but I am not in a position to support new catechists." These poor pariahs most assuredly merit our attention, and Protestant ministers win many of them over to their sects.

Protestants, no less than Catholics, have perceived the great opportunity of converting these pariahs of India, and the Protestant Bishop of Madras thus speaks: "The use of our forces in India today should be determined by the fact that there are 50,000,000 Indians ready to receive the Gospel, to subject themselves to Christian teaching and discipline and to be baptized. If we can carry on an immediate, aggressive, adequate campaign, we can convert 30,000,000 of these pariahs in the next 50 years. We can raise them morally, spiritually, socially out of the abject servitude and degradation in which Hinduism has held them for 2,000 years, and give to all the people of India, especially to the educated classes, the greatest proof of the truth and the power of the Christian Faith."

Choir Rehearsal in an Indian Mission

This is what a Protestant Bishop has to say. Shall we allow Protestants to monopolize the good dispositions of these people?

It is instances like this that prompt us to insist not only upon the necessity but also upon the urgency of a more widely diffused Catholic propaganda, because it is in this age that our Faith must make its greatest effort to propagate itself. It is today that we see verified that unstable equilibrium of pagan peoples. It is today that so many adverse forces are contesting with one another. When this crisis is past and these people have chosen a given form of religion or irreligion, the possibility of winning them over will be much more difficult and remote. If Rationalism, Islamism, and Protestantism grasp this favorable opportunity and win peoples and nations, the Catholic Church, if it still be tolerated, will always occupy a place of inferiority out of keeping with her dignity and her mission.

If our missionaries arrive when so many positions of vantage are occupied by the masters of heresy; if they arrive in small numbers and unprovided with means so that they cannot wage an extensive and efficient campaign, there is great danger that these regions will be exploited by emissaries of error, and that the beneficent influence of the Church will make itself felt only after great difficulty, as is already the case in many places. God, Who wishes to save all souls and Who gave His only-begotten Son to redeem all peoples of the earth, to establish everywhere His Kingdom of truth and justice, and Who has entrusted to the Church the mission of carrying out this great work of salvation, now so disposes

things that this mission may be fulfilled with greater facility and have a wider influence for good upon the elect. Is it not then our duty to second these merciful designs of Divine Goodness?

Great indeed are the conquests that can be made in this age by the Catholic apostolate in the midst of the pagan world, but the forces at its disposal are inadequate. We never tire repeating that our forces are far from equal to the greatness of the task. Experience has often shown that if we profit by the opportunities offered to us by Divine Providence, we can accomplish in a short time that which has not been brought about in a long period of endeavor under less favorable conditions. *The Spirit breatheth where He will* (John iii. 8). Consider this also — every step of pagan nations towards a civilization without God is a menace, an obstacle to the propagation of the Faith. There are, thank God, immense regions, innumerable countries yet untouched by the heresy and the materialism of our corrupt civilization. If we wait any longer, in many places, perhaps, we may arrive too late, because, as we have already seen, the infidel world is not walking but running headlong towards a new future. Many railroads are being started, new means of communication are being established everywhere in Asia and Africa. Undoubtedly these things will serve to spread among the yet virgin nations evil influences, the bad example of merchants and of European colonizers who have no other purpose in mind than that of exploiting the natives and of enriching themselves. Surely these means will enable the ministers of thousands of agencies of Protestant

and Mohammedan propaganda to cast their nets in places that they have not yet occupied. It is plain, therefore, that there is no time to lose.

STATISTICS OF THE WONDERFUL DEVELOPMENT OF THE CATHOLIC MISSIONS FROM THE YEAR 1800 TO THE PRESENT TIME AMONG SOME OF THE PRINCIPAL REGIONS OF THE INFIDEL WORLD

Country	1800	1921
INDIA	2 Archdioceses, 2 Dioceses, 2 Vicariates Ap., 2 Missions.	1 Apostolic Delegation, 9 Archdioceses, 23 Dioceses, 7 Vicariates Ap., 3 Prefectures Ap.
CHINA	5 Vicariates Ap.	1 Diocese, 53 Vicariates Ap., 1 Prefecture Ap.
JAPAN	Not one priest; the first missionaries re-entered in 1861.	4 Dioceses, 4 Prefectures Ap.
AFRICA	Catholicism existed only in name and in some places along the coast.	1 Apostolic Delegation, 4 Dioceses, 49 Vicariates Ap., 32 Prefectures Ap.
AUSTRALIA AND POLYNESIA	The first two priests entered Australia in 1798.	1 Apostolic Delegation, 22 Dioceses, 9 Vicariates Ap., 7 Prefectures Ap., 1 Abbacy

CHAPTER VII

OUR COMPETITORS

In this chapter we are confronted with a most important and difficult question. Our chief competitors are the Mohammedans and the Protestants. We shall discuss each of these separately and endeavor to show the formidable character of their competition.

Among the forces outside the Catholic Church that are laboring for the conquest of the souls of the infidels, the most dangerous is Islamism or Mohammedanism, on account of the proverbial fanaticism of its propagators, the facility with which they advance and, especially, because of the fact that wherever they succeed in planting the Crescent there is no room for the Cross.

Ignorance, almost general, in regard to the mission problem may make the above assertion appear novel to most Catholics. The statement, as a matter of fact, is very old and well known to the missionaries, especially to those who work in countries where the Mussulman element predominates. Let us give some particulars. Moslem proselytizing takes various forms according to the different countries. In Hindustan, we have the largest group of Mohammedans. They number 67,000,000. Here this harsh religion is exerting every influence to win the lower

castes and the tribes that are desirous of bettering their condition. In the ten years that preceded the last census (1911), the Mussulmans of India increased their numbers by 6,000,000. Among the higher classes of Mussulmans in this great country there is a reform movement on foot to raise the moral tone of the masses, and with this object in view they are establishing in every center of importance schools and other institutions for strictly religious education.

In China there are 9,000,000 Mussulmans (some make it as high as 20,000,000), but they are not much heard of, possibly because they live in the more remote districts of the country. Mohammedanism shows greater propaganda activity in the Dutch East Indies, where there are 35,000,000. Before the war, pilgrimages to Mecca from these Islands were very frequent, and it is well known that every pilgrim returns from Mecca an ardent apostle of the Prophet. In Java, a Mussulman University has been founded, and it is calculated that there are 20,000 propagators of Islam just for these Islands of the East.

But the great field of Moslem propaganda is Africa. It is impossible to read the writings of the missionaries without finding mention of the invasion of the Crescent into this country. Mohammedanism is the greatest menace, the greatest danger to the Christianization of Africa. In the Soudan, Sahara, on the banks of the Niger, and in all European colonies it is making a steady and a marked advance. Polygamy and the vices of the poor blacks, while a great obstacle to their conversion to Christianity,

do not impede their entrance into the religion of Mohammed. By becoming a Moslem the African native feels that he has nothing to lose and much to gain. Mohammedanism is presented to the African as a higher and a more powerful religion than his own fetichism, which after all he does not abandon completely in becoming a Mussulman. The new religion permits him his laxity in morals, sanctions polygamy, makes him more proud and arrogant; but what is worst of all, it closes his heart to every possible action of the grace of God. Add to this the active propaganda in which every Arab merchant believes it his duty to engage and the means, often most reprehensible, which he employs in his proselytizing, and you will not wonder that Islam has gained such a foothold in many parts of Africa which would be an easy conquest for the Church if the work of the missions were better known and better supported by all Catholics.

Protestantism, which was never moved to pity by the condition of the poor infidels, just as soon as the present conditions arose, fell upon the pagan world with all its forces, pouring out men and money in a manner that is truly startling. Figures speak more eloquently than words. According to Prof. Harlem P. Beach, in the World's Statistics of Christian Missions, published in New York in 1916, in the Protestant world there are 412 missionary societies that collect and disburse funds for propaganda activity in the missions, and 98 other societies that are engaged only in collecting funds. In 1915, the Protestant missions received $38,922,822. Nine years before, in 1906, these receipts were but

$8,980,448. The aggregate income for 1920 was over $43,000,000.

A Comparative Glance at the Development of Protestant Mission Activity During the Century (1815–1915)

	1815	1915
Annual Contributions	$8,500	$38,922,822
Foreign Missionaries (men)	175	12,074
Foreign Missionaries (women)	0	12,018
Native Clergy & Catechists	0	111,862
Translations of Bible into various Languages	65	510
Schools	0	35,000
Hospitals	2	675
Orphanages	0	572

The following statistics from the Rev. Burton St. John, of the Statistical Bureau of New York, give us special data on the part that the United States plays in Protestant proselytism in the missions. The figures are all the more interesting because they show us the great progress that missionary activity has made in this great country during recent years.

Special Statistics of the Protestant Missions Dependent upon Sixty Missionary Societies of the United States

	1900	1917
Receipts	$6,204,000	$20,437,000
American Missionaries	4,057	9,300
Native Propagandists Dependent upon American Missions	16,984	43,753
Communicants	301,260	857,231
Pupils	244,457	639,827

In 1920 the receipts from the United States were over $30,000,000. This shows us what hope there is of realizing their dream of evangelizing, or better of Protestantizing, the whole infidel world in this generation.

Up to the middle of the past century the danger

from Protestantism in the missions could be discounted, as it was, by great men like Cardinal Wiseman and Marshall, who wrote a work in two large volumes to show the futility of Protestant propaganda in the missions. Today it is another story. Those who tell us that Protestantism accomplishes nothing in the missions must obtain their information from antiquated sources containing data that would have been true fifty years ago.

It is like speaking of socialism today as we could have spoken of it fifty years ago. When one works, and works hard, he always obtains results. If Protestants can pervert Catholics, why can they not proselytize infidels? Because they have not the grace of God with them? But have false philosophers and socialists and Mohammedans the grace of God? How many souls all these agencies are winning to their various causes! Certainly, the danger from Protestantism in the missions is great, much greater than is generally believed.

Note the incomparable advantage of Protestantism in the missions because of the fact that it is operating in its own domain. The immense territory of India, a great part of Africa, almost all of Oceania are in the hands of Protestants. Today it is chiefly England and the United States that give the greatest support to Protestant propaganda in the missions. But other English-speaking countries, young and rich in energy, like Australia, South Africa and Canada, are preparing to enter the field. They have many missionary societies there at present. Even as early as 1912, in India ministers of eight Australian societies for missionary propa-

ganda were working. A survey of Protestant activities in China, India, and Japan should establish beyond a doubt the seriousness of the situation.

In 1917, in China, there were missionaries of 95 Protestant societies with a total of 24,574 ministers, foreign and native. They had 5,828 stations and a total number of followers which increased until it reached 654,658. The Presbyterians are most numerous; then in decreasing numbers come the Methodists, the members of the China Inland Mission, the Anglicans, the Baptists, the Lutherans, the Congregationalists, etc.

For the evangelization of India Protestants have at their disposal the missionaries and the resources of 136 propaganda societies, and of these 82 are English. India is literally invaded by the sects, and wherever there is a place occupied by Catholics there you are sure to find ministers of two or three Protestant denominations.

They boast of over a million and a half followers, only half of whom are communicants. In India, as everywhere else throughout the missions, Protestants are distinguished by their educational works, which are numerous and flourishing and are the means of acquiring influence among the higher classes and the leaders of society. On this point we have no figures later than 1912. In this year Protestants had in India 38 institutions of higher education, 11 of which were on a plane with our universities. They had 410 secondary schools and 13,184 elementary schools. One can well imagine the enormous influence exerted upon the rising generation in India by this powerful means of propaganda — the school.

But Japan is the place where Protestants chiefly center their forces. We quote the statistics of 1916, which include Formosa. In this year there were 1,123 Protestant missionaries in Japan against 187 Catholic missionaries. They had 3,132 native propagandists, 325 schools with an attendance of 27,573 pupils, 13 colleges and universities, 33 theological schools for the training of native ministers with 728 pupils. They had 4 medical schools, 10 hospitals, 4 leper asylums, 3 blind asylums, 5 printing presses. According to Rev. P. Anton Huonder, S. J., the printing press of the Methodists alone distributed in one year a million and a half religious pamphlets. They had moreover 5 weekly and 5 monthly reviews. One of the facts not to be overlooked in the Protestant work in Japan, as in other places, is this — they endeavor to influence the ruling classes, and they succeed, as we have seen in India, through their schools and their press. In the legislative halls of Japan, in 1909, Protestants had 14 members, while there was not one Catholic. Is it any wonder that with such forces in the field Protestants, at least numerically, make greater progress in Japan than Catholics? In 1901, Japanese Catholics numbered 55,824 and Protestants 46,643. Since that time Protestants have increased 80 per cent and Catholics only 20 per cent. In Tokio, for example, in 1912 there were 20,000 Protestants while the Catholics in the whole Archdiocese were less than 10,000, of whom only 5,000 were in the city, and it counts 2,000,000 inhabitants.

Today, after the experience of the war, which very perceptibly crippled the Catholic missions, this dis-

proportion between them and the Protestant missions in Japan, as in other regions, is very noticeable. The Catholic papers of India made it very clear that for every Catholic missionary in India mobilized and returned home, Protestants had sent two of theirs. Likewise, while only 12 Catholic missionaries left the United States during 1917, the Protestants who embarked for the foreign fields numbered 600.

All this is most disheartening. When Japan with such an air of freedom opened her doors and prepared to become what she is today — the arbiter of the destinies of the Orient — we Catholics should have begun our attack. To our eyes Tokio should have appeared as did ancient Rome to St. Peter and St. Paul. A handful of zealous missionaries of the Paris Foreign Missions Society went to Japan, but they were few and poorly provided with means. The Protestants, we must admit, knew better than we did how to profit by the opportunity, and, for the moment at least, they surpassed us in numbers and works. It behooves us Catholics at all costs to open wide our eyes and see what is taking place in the great world around us. We must bring before the public and discuss more and more the problem of missions. We must make it popular, as it is among Protestants. Looking only at the material side of the question, Catholics have men and means to put in the field for the conquest of the world far superior to those of all the Protestants, whom we are apt to look upon as a solid and homogeneous church, while in reality in the missions as well as in Europe and America they are a veritable babel of creeds often in conflict among themselves.

Now that we have established the fact that Protestants are most active and that the situation is serious from our point of view, what are the reasons for their success? They are many and various. The first one is to be found in the daring, adventurous, and commanding nature of the Anglo-Saxon race. The greater part, if not all, of Protestant missionaries come from England, North America, Germany, and the Protestant countries of Northern Europe. They have tried to do in the field of religious expansion just what they have done in the field of colonial expansion. Another reason is found in the economic prosperity of some Protestant powers, and also, we must admit, in the religious fervor with which certain sects especially are permeated. To this add the great missionary educational work promoted in several ways among all classes of society, and especially from the pulpit and by means of the press. The real secret, however, of their success will be found in their admirable organization. It is from this that we Catholics have much to learn.

This opens up volumes, but we must be brief. Protestants have created missionary organizations for people of every state of life — Sunday School children, students, women, business men, in fact, everyone. Their slogan is — "Evangelize the world in this generation!" They hope to realize it by sending into every part of the world in the shortest possible time as many missionaries as they can, all well provided with necessary means for converting the infidels of the world. The Sunday Schools have the task of arousing zeal and enthusiasm for the

missions among the children and of collecting their mites.

The organization of young men and especially of students is even more flourishing and gigantic. The Students' Volunteer Movement for Foreign Missions, organized by John Mott in 1886, has given to the work of Protestant propaganda thousands of missionaries recruited from its ranks. It is true that many of them have been attracted by the big salaries they receive, but this does not prevent whole countries from being won over to Protestantism through them. In 1895, the World's Student Christian Federation was founded. There is another association, more general in its membership, called the Laymen's Missionary Movement. Established in 1906, it spread from America to all other Protestant nations, and even to China, where it has 10,000 native members. It is not a collecting agency strictly speaking. Its object is to co-operate with the regular missionary agencies of the churches in the enlargement of their work. As the World Statistics of Christian Missions expresses it, "The Movement is an inspiration, not an administration." It is, however, responsible for millions of dollars given by wealthy Americans. Through its inspiration one man donated four millions to foreign missions.

Although the Protestant plan of evangelization embraces the whole world, they most wisely direct their forces to the fields of greater importance and to those which offer an easier conquest. At the great Missionary Congress held in Edinburgh in 1910, where more than a thousand delegates came together, representing 159 missionary associations, it was de-

cided to direct their chief forces to China, Central Africa, India, and to the Mohammedan countries of Persia and Turkey. In conformity with this plan, these fields of labor were strengthened by reinforcements of great numbers of missionaries, and were generously financed in order to permit the founding of schools and other works of missionary endeavor.

A great power in Protestant missionary work is the press. Their missionary literature is so abundant that we could not begin to enumerate it. It is startling. There is not a problem nor an aspect of mission work that they have not illustrated with numerous pamphlets, magazines, and books, some of them most valuable. We shall speak only of their periodical literature. There are over five hundred missionary periodicals edited by the various societies of Protestant propaganda in Europe and America, many of which have very wide circulation.[1] They have given particular attention to the publications

[1] The following is a partial list of the periodical missionary publications printed in England alone: The International Review of Missions, The Moslem World, The Mission Field, The King's Messengers, The Church Abroad, The Home Workers' Gazette, The East and the West, The Empire Missionary Magazine, The Church Missionary Gleaner, The C. M. S. Gazette, Mercy and Truth, Awake, The Round World, The Church Missionary Review, India's Women and China's Daughters, Across the Rockies, Bible Lands, The Southern Cross Log, Delhi Mission News, Quarterly Paper, Children's Leaflet, The Magazine, Central Africa, African Tidings, Light and Life, The F. M. Chronicle, Life and Work, The Record, Our Sisters in Other Lands, The Messenger of the Children, Presbyterian Messenger, The Missionary Herald, The Herald, Wonderlands, The Chronicle, News from Afar, The Foreign Field, At Home and Abroad, The H. O. D., Our Missions, Moravian Missions, The Bible in the World, The B. S. Gleanings, China's Millions, The South African Pioneer, Diamonds from South Africa, The Lightbearer, Without the Camp, The Zenana, Student Movement, Quarterly Paper, The Missionary Herald, Regions Beyond, The G. B. Messenger. etc.

for the study of the missions; thus they have an abundance of Manuals of the Science of Missions, some treating of the methods to be followed in this study, others illustrating the various fields of the apostolate. Protestants bring this activity of propaganda through the medium of the press even into the very missions themselves, where they have 130 large printing establishments. In India, for example, 127 periodicals were edited by the various Protestant societies in 1912, of which 67 were in English and 60 in various native tongues — Tamil, Urdu, Bengalese, Karian, Kanarese, Telugu, Marathi, Hindu, etc. Seventy of these periodicals are monthlies, twenty-one weeklies, two bi-weeklies, six semi-weeklies, and the others quarterlies. In India, Ceylon, and Burma, in 1912, the Protestants had fifty printing presses, some of them of great importance.

The Catholics in India have 40 periodicals in English, 6 in Portuguese, 1 in Latin, 2 in French, and 26 in other tongues. (Statistics of 1917.) The Catholic press, however, exerts much less influence and has a smaller circulation than the Protestant press.

The situation is most critical. The hold of paganism upon the people is yet strong, and it is accustomed to the attacks being made upon it. The competitors are, indeed, formidable and the difficulties of every kind which impede the onward march of the true propagators of the Gospel are without number; yet, if Catholics fulfill their duty of co-operation, if in the Church there will rise up a greater, a universal zeal for the cause of the propagation of the Faith, the final victory will undoubtedly

be ours, because we have God with us. As far as Protestant activity is concerned, we must not be impressed by staggering figures. We have viewed in a very summary way only one side of the picture — the one which should stimulate us so that we shall not allow ourselves to be surpassed by the activity and generosity of our dissenting brethren. But the picture has another side, which must also be studied in order to have a right idea of the situation. We must consider also the salient faults, the radical and incurable defects of Protestant propaganda which diminish its effect.

In speaking of the prodigious activity of Protestants for the missions, we must distinguish the quality from the quantity. "All that glitters is not gold" may well be applied to this case. We spoke of the activity of Protestants as if they constituted a single church like our own. No matter how they may disagree among themselves, all Protestant sects constitute a single enemy and rival of Catholic propaganda in our missions. But, as we well know, they are far from representing a single church. In the United States alone the Protestants are divided into 350 different denominations or sects. Moreover, it is impossible to draw an absolute parallel between Catholic and Protestant missions, between Catholic missionaries and Protestant ministers. The Catholic missions are entirely and everywhere dependent upon and regulated by the supreme authority of the Church, and no mission is established, no missionary goes forth, without first having obtained the official sanction of the Church, which alone can give it. Most Protestant missions, on the con-

trary, are opened and supported by autonomous societies which spring up here and there within the various sects, and those whom they send forth have nothing more than the Bible to justify their mission before the people. Thus the organization, the stability of our missions, is far ahead of that of the Protestants, even in the eyes of the infidels themselves, just as the esteem and veneration which they have for our missionaries is far greater than that which they have for the Protestants. They may consider the latter good teachers, good doctors, good educators, oftentimes good business men, but they never look upon them as true priests of God, they rarely consider them true apostles, although among them there are some very zealous men and women.

In regard to the quality of their work of a strictly religious nature, there is much to be deplored. If we consider the doctrine they preach, except that of some sects, like the Wesleyans and Baptists, we find that although they endeavor to maintain a strong faith in the divinity of Christ, in the supernatural character of revelation, and in the necessity of baptism, yet as far as morals are concerned, they leave much to be desired; for example, we find ministers admitting to baptism polygamists and especially their concubines without insisting upon the necessity of changing their mode of life. For the rest, the Protestantism of the missions is the same Christianity of a hundred forms that we find in Europe and America. In fact, in the missions it is worse, because frequently they allow a good amount of paganism to creep into it, as in Japan and China. The Rev. Timothy Richard, a celebrated missionary

in China, tried hard to harmonize in a single religious society Confucianism, Buddhism, and Christianity. When his wife died, he had her body cremated out of respect for the Buddhist custom.

Another defect of Protestant missionaries is that of exaggerating their successes. We shall give an almost personal example. A few years ago, in an American Protestant Review, there was an account of a conversion en masse which was supposed to have taken place in India. One of our confreres sought direct information right on the ground itself. These are the facts:

In one of the public squares a Protestant missionary gave a moving picture on the Life of Our Lord, at which a great crowd of people was present. At a certain point of the evening's entertainment he invited the entire assembly to make an act of reverence to the picture of Our Lord thrown upon the screen, and the crowd naturally obeyed, but — each one also naturally returned to his home a pagan just as he had left it. The "Review" spread broadcast throughout all America the news of a conversion en masse of thousands of people. This charge of exaggerating the success of their labors is made especially against Americans.

Other criticisms might be made in regard to the nature of Protestant work in the missions, but it would take too long. Let it suffice to say that fervent ministers and those who are in good faith are far from being satisfied with the results which they obtain. To the point is this very recent testimony that is most expressive. The Chinese "Recorder" (Protestant) of January, 1918, carried an exhorta-

An African Mission Chapel

tion to pray for the Protestant missions in China in these words: "We missionaries, who number 6,164 in China, must make these words, *Quicken thou me according to thy word* (Ps. cxviii. 25), the cry of our hearts for the year 1918. If we are quickened, our 761 Chinese pastors will be blessed, our 21,813 native catechists will be stimulated, our 294,825 communicants will receive new force, our 79,610 baptized non-communicants will be spurred on to new religious activity. . . ."[1] Another minister, the Rev. Mr. White, answered in the same periodical: "The figures published in the "Recorder" and the application of them made by the Rev. Mr. Lowry saddens my heart. If, after a century and more of work, with an annual subsidy of millions of dollars, we cannot show more than ten converts per missionary, there must be some radical defect in our work. Is it not another case of 'The mountain is in labor — there is born a ridiculous mouse'?"

Finally, it is well to note that the work of Catholic missionaries is much more arduous than that of Protestants. The latter give the better part of their energy to works of education, while Catholic missionaries, like true apostles and pastors, pay more attention to conversions and the care of souls. When you read in the statistics of a Catholic mission that there are so many Christians, these Christians are such in the full sense of the word, or at least they are preparing to be such. The Christians

[1] The September issue of the same periodical of 1918 gave other figures for the Protestants in China:

Total Christians	654,658
Baptized non-communicants	85,790
Baptized communicants	312,970

that the Protestants claim are quite another brand. Frequently, they are pagans pure and simple, who have given a sort of consent to the doctrines of Christianity and have accepted a Bible, but they are still pagans at heart. The Protestants themselves distinguish between communicants, those who are baptized, and simple adherents. If our missionaries could count as followers those whom the Protestants do, if they, like the Protestants, could preach an elastic and an adapted form of Christianity, each year they could count millions of converts. The most rigid and orthodox Protestant sect always demands less of its followers than the Catholic Church requires of those who wish to be converted.

Now that we have seen and studied both sides of the picture, we must not conclude that the boasted success of Protestants does not amount to much. This would be a fatal error. Let us rather say that a bad tree cannot bring forth good fruit. The divided and chaotic Protestantism of Europe and America when presented in Asia and Africa is bound to give an inferior product. Up to the present, what we have said is true, but the fact remains, and it is an important one, that the sects are invading the world with thousands of their emissaries, that with their magnificent institutions they continue to capture more and more people who, as we have already seen, are at the present day in a period of decisive evolution. The world belongs to him who will capture it. Protestantism may be spread throughout other continents as it has in Europe and America. The same forces, the same energies are in action. For this very reason, it is more urgent now

than ever that we develop a missionary zeal, ardent and widespread and well organized, in order that the Catholic Church may be presented to the infidel world with a force sufficient to conquer all for Jesus Christ. We shall close this chapter with the words of a great student of the mission problem, the Rev. Frederick Schwager, S.V.D., "If we fail in our efforts to impress vividly and clearly upon Catholics their missionary obligations, if we do not succeed in getting Catholics to participate more heartily in the apostolate of the Church, the future supremacy of Protestantism in Asia is an assured fact."

The truth of these words can be doubted only by those who are not in touch with the present-day progress of the world.

A General View of Catholic and Protestant Missions

This survey is not intended to supply strictly comparative statistics. It serves only to give us a general idea of the forces employed respectively by Catholics and Protestants in the mission field.

CATHOLIC MISSIONS

Sources

(C) Catholic Encyclopedia of 1911
(A) Atlas Hierarchicus (Streit 1913)
(K) Krose's Mission Statistics 1908

Catholics		
(C)	Natives	28,827,565
	Of European Origin	463,000
	TOTAL	29,290,565
(K)	Catechumens	1,517,909
(K)	Missionaries	
	Foreign	7,933

	Native	5,837
(K)	Lay Brothers	5,270
(K)	Sisters	21,320
(K)	Catechists	24,524
	Teachers	17,450
	TOTAL PERSONNEL	82,334
(K)	Principal and secondary stations	42,968
(K)	Churches and chapels	28,470
(A)	Seminaries	
	Theological	147
	Catechist schools	189
(A)	Students	
	Of Theology	5,912
	Catechists	3,638
(K)	Other Schools	24,033
(K)	Students	
	Ordinary	907,373
	Orphans	89,699
(A)	Hospitals	409
(A)	Dispensaries	1,183
(A)	Orphanages	1,263
(K)	Other charitable institutions	214
(A)	Printing presses	62

PROTESTANT MISSIONS

Sources

Statistics of Protestant Missions for 1912, collected through the Missionary Review of the World, by the Rev. Louis Meyer, D.D.

(W) World Atlas of Foreign Missions, 1911

Protestants	
Communicants	2,644,170
Baptized only	1,605,453
Adherents	1,805,802
TOTAL	6,055,425
Catechumens	430,339
Missionaries	
Foreign	6,769
Native	5,941
Doctors	799
Laymen	4,506
Wives of missionaries	6,286
Single Women	5,732
Catechists	105,921
TOTAL PERSONNEL	135,954

Principal and secondary stations	50,180
Organized churches	15,396
Colleges, seminaries and normal schools	2,475
Students	128,861
Other Schools	32,320
Students	
Ordinary	1,521,903
(W) Orphans	20,383
Sunday Schools	30,605
Students	1,488,019
Hospitals	675
Dispensaries	963
(W) Orphanages	271
(W) Other charitable institutions	301
(W) Printing presses	130

Part Two

THE WORKERS

CHAPTER VIII

PROPAGANDA FIDE AND ITS EXTENSIVE DOMAIN

The Propaganda Fide is a Congregation of Cardinals appointed by the Holy Father to govern the missions and everything that concerns the propagation and the preservation of the Faith in infidel and heretical countries. All missionaries are subject to it; but in a special manner those whom it sends and maintains at its own expense, who are called Missionaries of Propaganda, and the missionaries who go forth from institutes and societies founded expressly for the missions and dependent immediately upon the above mentioned Congregation.

The Sacred Congregation of Propaganda was instituted by Pope Gregory XV in the year 1622. By the Bull "Inscrutabili" of June 22 the Pope decreed that this Congregation would have for its purpose the spreading of the Faith, the sending forth of apostolic workers and the management of things relating to the missions in infidel countries. Pope Urban VIII should also be considered a founder of Propaganda, for after Gregory XV he built the

Seminary of Propaganda, which bears his name, the Urban College.

In passing we might note the coincidence in the foundation exactly two centuries later, in 1822, of another celebrated work, The Society for the Propagation of the Faith, about which we shall speak later. The Sacred Congregation of Propaganda has the full direction of the apostolate to the heathen; the Society for the Propagation of the Faith supplies the means of action. The names of the two bodies are almost synonymous, but their functions are entirely distinct.

The duties and powers of this Congregation embrace everything that concerns the spiritual and material well-being of the missions, as, for example, the erection and the laying out of new Vicariates or Prefectures, the nominating of titulars, the granting of powers, permissions, privileges, and exemptions, the passing of judgment upon all affairs that come under the Congregation, the examination of the condition of missions, the study and the approbation of the constitutions of the Religious Congregations dedicated to the apostolate, and the acts of the processes of the martyrs.

The Roman Congregations correspond almost exactly to the departments of a civil government, and their organization is much the same.

The Propaganda comprises:

1. A Cardinal Prefect,
2. A Commission made up of nineteen Cardinals of whom one is Prefect Bursar,
3. A Secretary,
4. Consultors (35); Bishops, Religious and Secular priests residing in Rome, who study the questions that are presented to them,

5. A certain number of *minutanti* or editors,
6. An Archivist,
7. A Commission charged with the revision of the constitutions of missionary institutes dependent upon Propaganda, and another to examine the reports of the heads of missions upon the condition of their churches,
8. The personnel employed in the administration.

The business pertaining or presented to Propaganda is divided among the officials and handled according to its importance in the ordinary weekly convocations or in the solemn monthly assemblies at which are present all the Cardinals of the Congregation who are in Rome. At these meetings they examine and discuss the most important questions, after the reading and the study of the various reports prepared by the consultors, assessors, etc. Finally, they come to a decision based upon the majority vote of the Cardinals. All decisions are submitted to the Holy Father for final approbation. Current affairs are looked after by the Cardinal Prefect, the Secretary, and the Minutanti to whom they pertain.

At first the jurisdiction of the Sacred Congregation of Propaganda extended to the entire world, with the exception of a part of South America and the Catholic countries of Europe. Recently, under the pontificate of Pius X, the jurisdiction of Propaganda was restricted to regions which because of the absence of a constituted Hierarchy, still remained as Missions, and to other regions like India and Japan where, notwithstanding the fact that they were governed by a Hierarchy, Catholicism was still in the formative period.

The domain of Propaganda is divided into Mis-

sions, Prefectures Apostolic, Vicariates Apostolic, and Dioceses. The word *Mission* is taken here in the strict sense, and means an apostolic work entrusted to a distinct group of missionaries in a definite territory, Vicariate, or Diocese of which they have not the administration. A Mission thus understood is not a separate territory and is not an independent entity. Let us take the case of a Vicariate which, on account of its size, cannot be adequately evangelized by the missionaries who have charge of it. To a part of this Vicariate not yet explored, Propaganda sends three or four missionaries to begin the work of evangelization. We call this new district a Mission, and the head of the missionaries who have charge of it is called simply a Superior. Later, if the Mission develops, it is elevated to the grade of Prefecture Apostolic with its own boundaries and acquires a regular and independent existence.

A Prefecture Apostolic constitutes the first independent center of Catholic life. The Prefect, nominated by Propaganda, is a simple priest armed with more or less extraordinary powers, and is Superior of the missionaries of the Prefecture. He communicates directly with Propaganda and receives from it his instructions. As a rule he has the power to administer the sacrament of Confirmation.

It should be noted in passing that all Prefectures are not formed from Missions, properly so called. Frequently a Vicariate or a Diocese is divided, and a portion of the territory is formed into a Prefecture or a new Vicariate. When the number of Christians in a Prefecture increases so that churches are erected

and the faithful are gathered into congregations, the Prefecture is transformed into a Vicariate Apostolic, the Superior of which is called a Vicar Apostolic. The Vicars Apostolic are Titular Bishops, who do the work and take the place of ordinary Bishops. They are sent forth by the Holy Father. They have not direct jurisdiction over their territory as Bishops in their Dioceses, but merely delegated jurisdiction. Vicars Apostolic enjoy special faculties according to the needs of their missions.

A Titular Bishop is one who is elevated to the episcopal dignity with the title of an Ancient Church that no longer exists, but which at one time was the See of a Bishop. There are over 400 bishoprics called Titulars, because they take their names from cities in Europe, Asia Minor, and Africa that were once residences of Bishops, but were later destroyed or invaded by Mohammedans or by barbarians. The Church has preserved these Titles or names of Ancient Churches, and gives them to prelates who, on account of the offices they hold, should be elevated to the episcopal dignity. Thus Vicars Apostolic, who have not direct jurisdiction over their territory like Diocesan Bishops, but by reason of their ministry require episcopal dignity and power, are made Bishops with Titles of these Ancient Churches and for this reason are called Titular Bishops. Bishops who are today called Titulars many years ago were termed Bishops *in partibus infidelium.*

When in a mission country there is hope of seeing the normal development of Catholic organization with a native clergy, the Holy See establishes a regular hierarchy, keeping it still under the jurisdiction of

Propaganda. In this way Vicariates Apostolic are elevated to the rank of Dioceses. This change took place in the nineteenth century in the United States, in Canada, in England, and also in India and Japan.

To countries dependent upon Propaganda this Sacred Congregation may send Delegates to represent the Holy See among the Bishops, priests, and faithful, to handle the more important questions that arise and to strengthen the bonds that unite these people with Rome. In this way they take the place of Nuncios whom the Holy Father sends to Catholic governments. The Propaganda has Apostolic Delegates in Australia, Japan, Greece, and the East Indies.

It is interesting to follow the process of evangelization in its development, to study the erection and multiplication of Missions, Prefectures, etc. Let us take Africa. As we have already seen, in Northern Africa one hundred years ago there were only 1,500 Catholics and a few priests. On the western coast there was the Bishopric of Loanda with eight or ten priests and a few thousand Catholics in the Portuguese settlements. All the rest was practically unexplored and inaccessible. Gregory XVI founded three Vicariates here. Under Pius IX these three Vicariates were divided into thirteen Vicariates and Prefectures. Under Leo XIII in proportion to the progress of Catholicism the same process continued, and as a result in 1895, Africa had 24 Vicariates, 18 Prefectures and 4 Missions. Ten years later, in 1905, there were one Diocese, 32 Vicariates and 25 Prefectures with 1,600 missionaries. In 1915, there were four Dioceses, 49 Vicariates, 32 Prefectures,

and a certain number of simple Missions with 2,078 missionaries and 94 native priests. Here we have a characteristic example of the development of the Catholic Apostolate in less than one hundred years. All this work was done under the direction of Propaganda. What took place in Africa has been witnessed in China, in India, in Oceania and in all mission countries. An outline of the actual domain of Propaganda will show better the extent of this Congregation's jurisdiction.

ACTUAL DOMAIN OF PROPAGANDA

Apostolic Delegations	4
Archdioceses and Dioceses	85
Vicariates Apostolic	167
Prefectures Apostolic	69
Abbacies	3
Missions	63

These titles may be divided thus according to the various parts of the world.

	EUROPE	ASIA	AFRICA	AMERICA	OCEANIA	TOTAL
Delegations	1	2	..	..	1	4
Dioceses	21	33	4	5	22	85
Vicariates	6	70	49	24	18	167
Prefectures	3	13	32	13	8	69
Abbacies	2	..	..	..	1	3

The countries of the Oriental Rite depended upon Propaganda up to recent years. In 1862, Pius IX created for them a special department of Propaganda, which was called the *Sacred Congregation of the Propagation of the Faith for the Affairs of the Oriental Rite.* Now, however, for the affairs of the churches of the Oriental Rite there has been instituted a special Congregation, and the Propaganda as we noted above is occupied exclusively with the propagation of the Faith in infidel and heretical

countries. It is the duty of the new Congregation for the Orientals to handle all affairs that concern the rites and the discipline of the Oriental churches. A special commission is also charged with the examination of the Oriental religious books.

The Christians of the Orient in Europe who do not follow the Latin Rite may be divided into three classes — the heretics, the schismatics, and the Catholics.

(A) In the fifth century the errors of Nestorius were taken up in Eastern Syria and those of Eutyches in the West. Nestorius taught that there were two persons in Christ, and that Mary was not the Mother of God. Eutyches, on the other hand, fell into the opposite error of teaching that there was but one nature in Christ, and that the Body of Christ was something imaginary — not real and true as our bodies. The Eutycheans are divided into many sects — Armenians, Jacobites, Copts, and Abyssinians. These are the heretics.

(B) Schismatic or separated Greeks make up the greater part of the Christians of the Orient. With the exception of Russia, they recognize the primacy of the Greek Patriarch of Constantinople. They separated from Rome definitely in the eleventh century. The Greeks are not considered heretics, although during these years of separation from the Catholic Church their faith has lost some of its purity.

(C) The Christians of the Oriental Rite in union with Rome are the following:

1. The Greeks of pure rite in Constantinople, Caesarea in Cappadocia, and Malgara in Thrace (a few hundred);

2. The Greeks of the Bulgarian rite in Macedonia and Thrace (33,000);

3. The Copts in Egypt (10,000);

4. The Ethiopians in Abyssinia (25,000);

5. The Syrians (200,000), on the coast of Malabar, in India;

6. The Roumanian Greeks (almost a million) in Transylvania (Hungary);

7. The Ruthenian Greeks (almost four millions) in Galacia, Croatia, and Hungary;

8. The Melchite Greeks (about 100,000) in Syria;

9. The Syrians of pure rite (about 22,000);

10. The Syro-Chaldeans (50,000) in Mesopotamia, Persia, and Kurdistan;

11. The Syro-Maronites (about 300,000) in Syria and the Island of Cyprus;

12. The Armenians (100,000) in Constantinople, Alexandria, Asia Minor, Persia, Hungary, and Russia.

These statistics are antiquated. Father Streit in his Atlas groups together under five classifications the above twelve categories of Catholics of the Oriental Rite, and gives us the statistics on the opposite page, which are more recent (1913).

CATHOLICS OF ORIENTAL RITE

Rites	*Catholics*	*Parishes*	*Sec. Priests*	*Religious Priests*	*Seminarists*	*Schools*	*Pupils*
Syrians	864,378	1,683	2,110	417	346	1,156	56,157
Armenians	113,400	132	322	73	25	159	11,917
Kopts	20,250	29	55	14	25	37	790
Abyssinians	3,000	2	10	8	60	4	000
Greeks	5,528,768	4,172	5,065	232	930	1,218	194,844
Totals	6,529,796	6,018	7,562	744	1,386	2,574	263,708

CHAPTER IX

THE FORCES FOR THE CONQUEST

The recruiting and formation of good and zealous apostolic workers is one of the principal duties of Propaganda. It provides for this first of all through its own Urban College and through other colleges which in Rome and elsewhere depend upon it.

The Urban College of Propaganda was instituted and annexed to Propaganda in 1627, five years after the founding of the Congregation. Its duty is to provide ecclesiastical education for young foreigners destined to evangelize their own countries. In this it is distinguished from other Missionary Institutes which prepare missionaries who leave their own countries to preach the Faith. Frequently in the College of Propaganda there are students of almost all the principal non-Catholic nations. This College which ordinarily has about one hundred students is in the same building as Propaganda. There are at the present time 120 students of 19 different nationalities in the College. Other Colleges for the formation of missionaries dependent upon Propaganda are Brignole Sale of Genoa, the Pontifical Albanian College of Scutari, the Colleges of Pulo Penang in the Peninsula of Malacca, of Kandy in Ceylon, of All Saints in Dublin, and of SS. Peter and Paul in Rome.

The graduates of these Seminaries by no means

suffice for the needs of the apostolate. The Colleges of Propaganda, numerous as they are, have few students, and their graduates alone would not be nearly enough to supply the requirements of the missions at the present time. It is the Religious Orders and modern Congregations that place at the disposition of Propaganda the greater number of missionaries. There are forty-three Orders and Congregations that have missions entrusted to their care. The greater part of these Congregations or Missionary Institutes were founded in the last century, and some in the beginning of the present century, like those of the United States, Ireland, Canada, etc.

During the last century the following Institutes and Seminaries of the missions were founded:

INSTITUTES AND SEMINARIES FOR THE MISSIONS FOUNDED DURING THE NINETEENTH CENTURY

The Fathers of Picpus	1805
Oblates of Mary Immaculate	1816
Marists	1816
Oblates of St. Francis de Sales	1833
Pallotine Fathers	1835
Fathers of the Holy Ghost	1848
Milan Foreign Missionaries	1850
Missionaries of the Sacred Heart	1854
Salesians of Don Bosco	1855
College of Brignole Sale of Genoa	1855
African Missions of Lyons	1856
Congregation of the Immaculate Heart of Mary	1863
Mill Hill Fathers	1866
Sons of the Sacred Heart of Verona	1867
White Fathers	1868
Salesians of Troyes	1872
Seminary of SS. Peter and Paul	1874
Society of the Divine Word	1875
Priests of the Sacred Heart of Jesus	1877
Salvatorians	1881
Missionary Society of St. Benedict	1884
Institute of St. Francis Xavier of Parma	1895
Missionaries of the Consolata	1900

The Orders and Congregations that are dedicated to the apostolate are not all auxiliaries of Propaganda in the same way or in the same proportion. Some of them give only a part of their members, others give all to the work of foreign missions, like the Foreign Mission Seminaries of Paris, Milan, etc. Here we have a tabulation of some of the older Communities that are largely engaged in the conversion of the infidels.

Communities	*Dioceses*	*Vicariates*	*Prefectures*	*Missions*	*Total*
Dominicans	..	7	2	1	10
Friars Minor	..	14	3	1	18
Capuchins	5	8	10	6	29
Jesuits	8	7	3	17	35
Lazarists	1	12	..	5	18
Foreign Mission Seminary of Paris	8	22	2	..	32
Congregation of the Holy Ghost and of the Sacred Heart of Mary	..	10	9	10	29

Some orders, Congregations and Societies have missions in several parts of the world, while others confine themselves to one or two countries. An approximate classification of the Institutes with foundations in the principal parts of the pagan mission field will help in this survey of the mission world.

The missionaries of the following Orders and Institutes labor for the evangelization of India: Benedictines of St. Sylvester, Capuchins, Carmelite Tertiaries of Syro-Chaldean rite, the Congregation of the Sacred Heart, Congregation of St. Francis de Sales, Discalced Carmelites, Foreign Missionaries of

Native Sisters in India

Paris, Mill Hill, and Milan, Jesuits, Oblates of Mary Immaculate, Society of the Divine Saviour, and Salesians.

Engaged in the evangelization of China are: Friars Minor, Augustinians, Dominicans, Jesuits, Lazarists, Foreign Missionaries of Paris, Milan, Rome, and Parma, Missionaries of the Immaculate Heart of Mary, Society of the Divine Word, Salesians, the Missionaries of the Catholic Foreign Mission Society of America and of the Chinese Mission Society.

In Africa, there are the Premonstratensians, Benedictines, Friars Minor, Capuchins, Trinitarians, Jesuits, Lazarists, Congregation of the Holy Ghost and the Sacred Heart of Mary, the Oblates of Mary Immaculate, the Pallotine Fathers, the Society of the African Missions of Lyons, the Congregation of the Immaculate Heart of Mary, White Fathers, Oblates of St. Francis de Sales, Priests of the Sacred Heart, Mill Hill Fathers, Sons of the Sacred Heart of Verona, Missionaries of the Consolata and a few other Institutes.

The Marists, Society of the Sacred Hearts of Picpus, the Missionaries of the Sacred Heart and a few others are the principal missionaries engaged in the evangelization of Oceania.

The actual number of foreign missionaries scattered throughout the world is difficult to determine. There is no recent and absolutely exact data on this question. We will give the figures of 1913, taken from the Atlas Hierarchicus of Rev. P. C. Streit, S. V. D., for Asia, Africa, and Oceania, which are the most extensive fields of the Catholic Apostolate.

	Foreign Missionaries	Native Priests
Asia	3,980	1,952
Africa	2,078	94
Oceania	1,657	8
TOTAL	7,715	2,054

To these 7,715 foreign missionaries must be added those who labor in the missions of the Americas and Europe. Taking into account the losses caused by the war, but at the same time calculating the new missionaries who have departed in these recent years, the foreign missionaries dependent upon Propaganda will approximate about 10,000. According to Rev. H. Fischer, S. V. D., in the Catholic mission fields there are 42,000 workers, of whom 12,500 are priests, and these include the natives. Of these 42,000, about 30,000 missionary priests, Brothers and Sisters are Europeans, while the personnel of the Protestant Missions furnished by Europe would reach 19,400.

The laurels as far as the number of missionaries and the consequent missionary activities in the pagan world belong to France. In recent years about two-thirds of all the missionaries were French. Now, however, this glorious supremacy is declining somewhat, while the number of Dutch, German, and Italian missionaries is increasing.

One after another the various peoples are called by Providence to be ministers of the Gospel in heathen lands. First came the people of Palestine, then little by little the people of Asia Minor, of Greece, of Rome, of Northern Africa; then those of Spain and Portugal, and now it is France that holds this supremacy. May Our Lord help her to

keep it for many years! In consequence of the war, the strong phalanx of German missionaries has been in a condition of forced idleness; but time will settle this question, and the Gospel will not be deprived for long of the service of these able apostles.

One of the most severe blows dealt to the missions by the war is the expulsion of the German missionaries. They were banished from almost all the missions in which they labored with great zeal and abundant fruits. This exclusion of German missionaries from the mission fields has been a grave loss to the apostolate of the Church, a loss that can in no way be repaired, because they were an important element in missionary activity and their work was always more and more promising. In the last thirty years German priests and Sisters were scattered throughout a great many pagan countries. From 1890 to 1914, thirty-three fields of labor were opened to these zealous workers. Their missions prospered because they were provided better than other missions with subjects and means from the Fatherland. No modern missionaries have been as successful as the Germans in securing Brothers, nor have the missionary societies of other nationalities been able to accomplish through the labors of their Brothers results equal to those of the Germans in the missionary field. This is particularly true of missions in agricultural districts. Togoland in Africa is a shining example. The missionaries who took over this district, when the Germans were driven out, admit that they cannot continue the work started by the German Brothers. Enthusiasm for the missions was most lively in Germany. Mission houses and

apostolic schools sprang up everywhere. Missionary associations of priests, of students, and of women were most flourishing and numerous. Mission literature spread more widely in Germany than in any other country.

In 1914, Catholic Germany had a missionary army of 941 priests, 816 lay Brothers and clerics, and 1,830 Sisters. Germany undoubtedly occupied the second place in the field of the apostolate. This flourishing state of affairs has been ruined by the war, and still more by the unjust acts of the Treaty of Versailles, which apparently wishes to exclude from the missions forever, or, at least, for an indefinite period, missionaries of German birth. As a matter of fact, toward the end of the war, 318 priests, 296 Brothers, and 326 Sisters — all Germans — were exiled from the missions. Later these numbers were increased by other deportations which took place here and there in various missions.

The German missionaries did not in any way provoke this treatment. They are the innocent victims of the war, feared by the allied nations because of the possibility that they might engage in political propaganda against the interests of the allies. They have labored in English, French, and Portuguese colonies, and they have never merited any serious reproof for meddling in politics, because, intent only on propagating the Faith and saving souls, they never abused their power. Their loyalty to the governments under which they labored and from which they received unanimous praise, especially for their activity in educating and civilizing the natives, is a guarantee for the future that, like true minis-

ters of the Gospel, they will not give any occasion for reproof or the accusation that they are engaged in political propaganda. Moreover, every government is able to control their actions and punish or get rid of a missionary upon whom there rests a well founded suspicion that he is not attending to his own affairs. The Holy See itself, to whom the exclusion of German missionaries from the missions is a grave insult and the violation of its most sacred rights, would guarantee the political conduct of its missionaries. But we have wandered away from our argument.

If we stop to consider that at the beginning of the last century there were between five and six hundred missionaries among the infidels, while today their number has increased to ten thousand, we should feel encouraged. But what are ten thousand missionaries when we know that the infidels to be converted are a thousand million? Thus we have in round numbers one missionary for every hundred thousand infidels. It would be necessary to multiply the missionaries until we had one hundred thousand in order to assign one to every ten thousand infidels, and then we would hardly have enough.

The present forces that the Church employs in the missions occupy the most important and strategic positions from a religious point of view. Taking into consideration the development that the missions have made since the second half of the last century, and the favorable conditions under which the apostolate is expanding today, these forces are scarcely sufficient to maintain the positions acquired, and absolutely inadequate to obtain any consider-

able new results. The proof of this statement is easy to give.

Let us take the most extensive of the continents to be evangelized, Asia with its 850,000,000 pagans. According to the most recent statistics (1913), in Asia there are 3,980 European missionaries — let us say in round numbers 4,000. The Catholics number about 5,000,000. Four thousand missionaries may seem a large number, but what are they in comparison with the 850,000,000 infidels whom they are sent to bring into the Church? Every missionary would have on an average of 210,000 pagans to convert, besides being obliged first of all to care for an average of 1,250 Catholics, and we make no mention of the catechumens, who are over a million. Thus while in the United States, with 21,000 priests, there is an average of one priest for every 800 Catholics, in the missions, we have a missionary for every 1,250 Catholics, with this difference, that here all the Catholics are in the United States, while the 5,000,000 Catholics of Asia are scattered over an extent of territory four times as large as Europe.

Moreover, among the missionaries, just as here in the United States, there are many who are not directly caring for souls. In Asia there are 115 seminaries, 14,000 schools, 822 colleges, 894 orphanages, and 250 hospitals. All of these institutions, although conducted in part by the Sisters and by a certain number of European Brothers and a native personnel, must receive the principal impulse from the missionaries, who almost always have their direction. We must also take into consideration the missionaries who are attached to the curias, to the procures,

to the care of the European parishes, which are very numerous, to the military stations, and the mission printing establishments, which number 50 in Asia. We must also count the invalids and those who, on account of their health, are obliged to return home. Even the native priests, who number 2,000, are not equally distributed among the missions, and many missions have no native priests at all. A large number of native priests are in the old Christian settlements in the south of India. In Goa alone there are more than 600 caring for the Christian descendants of the early Portuguese settlers. It rarely happens that native priests have the direct charge of large Christian congregations. Ordinarily, they act as assistants to the European missionaries. Thus you will see how few the real missionaries actually are, and how these few are chiefly engaged in the care of neophytes. With these forces we cannot hope to make great inroads into the mass of pagans. I am not sure that generally speaking every mission of Asia, and there are 130 altogether, has even two or three missionaries exclusively engaged in the conversion of infidels. The fact is that the missionaries actually in the field are almost all necessarily absorbed in the care of Christian communities and in their formation, and only in conjunction with this work are they able to engage in the real apostolic work of converting the mass of pagans. If the laborers were not so few, many virgin fields could be opened here and there in almost all the missions.

This scarcity of missionaries is true also of Africa. Up to twenty-five or thirty years ago Africa was a land of mystery. The organization of

the African missions following closely upon the exploration and the colonization of the country has been wonderful. We have already seen this. Today, in the whole of Africa we have one Apostolic Delegate, four Dioceses, 49 Vicariates, and 32 Prefectures Apostolic. Before the war there were in the mission districts of Africa 2,078 missionaries and 94 native priests with about 1,000,000 of the faithful. Today we see at a glance that the strength of personnel and the fruits do not correspond with the magnificent organization of the African missions brought about during the last few years. Eighty-five ecclesiastical districts (Dioceses, Vicariates, and Prefectures) have not on an average twenty missionaries. Take away the bishops, the procurators, the invalids, and the sick (and in Africa there are many of these); take away also those who are obliged to care for the faithful scattered all over the continent, and how few remain to convert the heathen, to spread the Faith among the great mass of 140,000,000 infidels! Thus it is not sufficient for the Popes and the Propaganda to multiply missions if the body of the Church does not lend its support by giving men and means proportionate to the task. Thirty years ago Africa was a land of mystery; today, it is the country of opportunity. The Popes have understood this, and as far as depended upon them have given through organization a great development to the apostolate in that vast continent. But the fountain, the source of supply of men and means which must always be the body of the faithful, has not seconded their noble efforts.

There is but one conclusion from what has been

said. Co-operation is needed in order to solve the problem of personnel. Whence must the missionaries come, if not from the bosom of Catholic nations, or from Christian nations where the Church is well established? When the necessity of such co-operation is understood and a vast and solid foundation of missionary propaganda and of missionary co-operation has been laid in every Christian nation, the apostolic workers will be multiplied and the infidels will be converted every year by the millions. Today with the forces at our disposal, after the progress that has been made in the last century and in the present, we cannot expect much more. But if we could multiply the forces, if, for example, they were doubled, we would see the fruits of their labor not doubled but quadrupled, for the new missionaries could give themselves entirely to the conversion of the infidels. Do not think we are of the opinion that with the present forces (almost entirely occupied in the care of those who are already converted) it is impossible to make many converts. We still make a great number of conversions, thanks to the tireless zeal of the missionaries; the Fathers of the Paris Foreign Mission Seminary alone baptize 30,000 adults each year in their missions in Asia; the missionaries of Milan, who number a little more than a hundred, baptize more than 7,000 annually; thousands upon thousands are converted by the missionaries of other Institutes and Religious Orders — but what are these among so many millions of infidels? What are these in the face of so many more who could be converted with a greater number of workers? At this rate when will the pagan world become Christian? Here

is a little estimate built, if you will, upon human calculation and, perhaps, not very accurate. During recent years there has been an annual increase of a hundred thousand Christians in China. Going ahead at this rate the conversion of China would require 4,000 years. A human calculation we admit, and quite open to discussion, but our assertion still holds — that with the forces employed at the present time, the apostolate cannot make greater progress than it is making, and this, consoling as it is, cannot satisfy our Faith, our love for Jesus Christ and for the Church, nor does it satisfy our love for souls. An infidel dies almost every second!

But now to something practical. How do we purpose to multiply the number of missionaries? In a thousand ways, by working individually and collectively, but above all — by diffusing knowledge and creating interest in the missions and by cultivating apostolic vocations. Would it not be possible, for example, for every ecclesiastical province in Catholic countries, or in Christian countries where the faithful and vocations are numerous, to have its own mission seminary and assume the obligation of providing for the evangelization of a certain definite region in a pagan country?

This is not utopian. It is going to come to pass — and soon. Why? Because God wills it! Follow closely. In the middle of the last century, the echo from the distant missions inflamed the zeal of a certain priest of the Diocese of Milan, an Oblate missionary of Rho, Father Ramazzoti, who had the holy confidence of certain priests eager to dedicate themselves to the missions. He gathered

together some of these volunteers and laid the foundation of the Institute for Foreign Missions in Milan. The Archbishop of this city and then all the Bishops of Lombardy blessed the noble undertaking, encouraged it and made it their own. Little by little other priests joined with the pioneers, and still others, who, not feeling that they were called to the missions, assisted the young Institute by their sympathy and by their material means. Today this Institute has charge of seven missions in India and in China, with 60,000,000 infidels to be converted. And we cannot help referring to the noble impulse given to the movement by the Bishops of Lombardy in their canonical recognition of the new Institute. They were inspired at the very outset, a point upon which we lay great emphasis, with the obligation of co-operating with the Father of Christendom in the great work of the propagation of the Faith. "The bishops of Lombardy," these are their words, "not afraid of losing some subjects who would dedicate themselves to the needs of their diocese, consider that it is the duty of each individual church to co-operate in the extension of the Kingdom of Jesus Christ, and feeling that each diocese is obliged to supply its quota to the apostolic militia, think it their duty to foster vocations to the ministry of the foreign missions." Words of gold which are the basis and the reason for the missionary co-operation of the Church. Thus in recent years there sprang up also the Institutes of Verona, Turin, Parma, etc., to cite only Italian societies. Now why could not these Institutes be multiplied in all Christian countries.

Thus each diocese would have a regular and an opportune means of paying its own tribute to the extension of the Universal Church, and the Supreme Head of the Church would find in this active co-operation of the bishops in the propagation of the Faith another help besides that offered by the Religious Orders and Congregations; and this assistance would come from those who with him through divine institution are more directly charged to continue the work entrusted to the Apostles of instructing the Gentiles in the Faith.

In this way there would be established a bond of charity between our churches and those which the zeal of our missionary priests, with God's grace, would raise up among the infidel populations, and from this would result a living and a holy obligation on the part of our dioceses to protect and promote the interests of these infant churches, which would look upon us as their spiritual parents. Were not the first churches thus founded? The Church of Antioch certainly did not abound in ministers, and yet "*As they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work whereunto I have taken them. Then they, fasting and praying and imposing their hands upon them, sent them away. So they being sent by the Holy Ghost, went to Seleucia, and from thence they sailed to Cyprus. And when they were come to Salamina, they preached the word of God*" (Acts xiii. 2–5).

Pray for the realization of this hope and the Church will have at her disposition all the workers necessary for the evangelization of the world.

CHAPTER X

THE MISSIONARY

We give the title of missionary to any priest sent by the Holy See and provided with the necessary faculties to preach the Gospel of Jesus Christ and the Catholic Faith to schismatics, heretics, and infidels. The true dignity of the missionary appears in relief, if we consider the excellence of the mission entrusted to him — that of procuring the glory of God and the salvation of souls through the preaching of the true Faith to people who do not know it or who have strayed away from it.

The missionary is Jesus Christ, Who still goes from one land to another, from one country to another, to preach the Gospel of the Kingdom. He is Jesus Christ, Who carries the Cross upon His shoulders through every highway of the world, and bathes with His Blood every sod of the earth; he is Jesus Christ, Who goes in search of all His sheep to lead them into the fold of His Church. Jesus Christ is not dead! He lives in Heaven, He lives on our altars, He lives and walks on the earth in the person of His missionaries, of His apostles, diffusing His light amidst the darkness, pointing out the right path to the erring sons of Adam, giving true life to those who are dead and buried in the errors and the vices of thousands of years of paganism. The apostle, the missionary, is the Christ Who moves continually about the world, *blessing and cur-*

ing all; he is the Christ Who *goes about through every city and town teaching . . . and preaching the Gospel of the Kingdom and curing all sickness and disease.*

How grand is the dignity of the missionary when considered in this light!

The ancient world knew priests and prophets, it knew legislators and warriors, but it did not know the figure of the Catholic missionary because it did not know the idea that inspired him. The day on which Our Lord and Saviour Jesus Christ pronounced those solemn words and gave to the twelve Apostles that divine command, *Go ye into the whole world and preach the Gospel to every creature,* on that day a great idea, an idea absolutely new, made its appearance in this little egotistical world of ours — the idea of the Apostolate of the Universal Religion. "Behold," writes the author of The Genius of Christianity, "behold one of those grand ideas which belong only to the Christian religion. This divine enthusiasm which animates the apostle of the Gospel was unknown to the idolatrous cults. Not even the ancient philosophers abandoned the porticoes of the Academies and the delights of Athens to civilize the savage, instruct the ignorant, cure the sick, clothe the poor, bring concord and peace to hostile nations, all of which the Christian missionaries did and are doing continually. The seas, the tempests, the ice of the poles, the heat of the tropics — nothing can hold them back. They live with the Esquimaux in their seal-skins and furs; they nourish themselves, in common with the inhabitants of Greenland, upon whale oil; in company with the Tartars and

the Iroquois they wander through the wildernesses; they travel on the Arabian camel or follow the wandering Kaffir over the burning deserts; the Chinaman, the Japanese, the Indian — all become their neophytes; there is not an island nor a reef of the ocean that has escaped their zeal. Just as in the olden days there were not kingdoms enough to satisfy the ambition of Alexander, so the earth is too small for their charity.

From the very moment that a young man begins to prepare for this lofty calling until the happy day of his ordination, he aims at promoting the glory of God. Assured of his vocation as a result of prayer and the counsel of saintly directors, the aspirant to the missionary life enters the Institute of his choice. Here his life is one of study and prayer.

Just as the Apostles, obedient to the divine precept, *Stay you in the city till you be endued with power from on high* (Luke xxiv. 49), gathered together in the Cenacle awaiting in prayer and recollection the arrival of the promised Paraclete, so the young aspirant to the missionary life passes a certain period of time in recollection in a preparatory school to be tried and formed in the spirit of the Institute that has received him. Here he acquires the habits that fit him for the life, in order that when he is in the field which Providence has assigned him, he may be constant in his resolution, a man of method, of prayer, of study, of zeal for souls, of mortification — in a word, that he may become one of those men who carry the substance of the law written in their hearts, *not with ink, but with the spirit of the living God* (2 Cor. iii. 3).

Besides taking up regular seminary studies he equips himself in the languages, and realizing how Providence, for the conversion of peoples, often uses the purely natural sciences and practical arts and even those accomplishments that are acquired for pleasure, with the permission of his superior he applies himself with moderation to the acquisition of useful knowledge. Thus he studies natural sciences or music, architecture or a little practical medicine, according to his genius and disposition.

Finally, the long expected day arrives and he is notified of his destination. The day of his departure comes; he generously leaves his parents and his native land and entrusts himself to the boat that will convey him to the land of his future toils and merits.

The voyages of today are not as difficult as in former times; they are made in much less time and with less inconvenience. The days are gone when the missionaries entering China, Tonkin, Cochin China, and those who brought them into these countries were in danger of capture and imprisonment after their long, thrilling, dangerous voyage. They were often obliged to hide in the holds of the junks, disguised as sailors and beggars or to pretend they were sick. Now only fifteen days are required to go from Europe to India and but thirty-four or thirty-five days to Japan.

In the field where he is actually to labor, the young missionary is given a practical training in the work he is to undertake. A novice in the missions is not isolated. He belongs to an organized body and is under a Superior who does not allow him to go

astray by following out his own ideas. He does not enter blindly into this new and strange work. He does not learn by his own bitter experience, at the expense of serious mistakes and at the risk of grave dangers. He is assigned to a certain definite post, where he finds some old missionary under whose guidance he is prepared for the apostolic life. He spends his first years in the study of the language of the country.

At first everything is new to him and he is constantly remarking the contrast between home and the land of his adoption. Dress, food, language, manners and customs are different from his own. Up to a few years ago, in many Oriental countries the missionary was obliged to abandon the clerical garb and dress after the fashion of the natives. Today, at least in the big cities, the missionaries wear the cassock. In many places, for comfort and because of the heat, this garment is of white cotton, but still easily disinguishes the priest from the laity. Except in large cities, the food of the missionary is the same as that of the natives, the basis being rice cooked in water, together with meat and fish. The drink is water or tea.

The very first work of the new missionary is the study of the language. In order to succeed in this important matter he is given expert teachers. More fortunate than many of his predecessors, he can avail himself almost everywhere of grammars, dictionaries, and other books — helps which only a few decades back were not at his disposal. The conscientious study of the languages means hard work, but our Lord blesses the labors of those who apply

themselves assiduously to the task as soon as they arrive in the field that is entrusted to them. Necessity of communicating with others, eagerness to become efficient in the ministry, contact with the native population, the training he receives from his fellow priests, are most efficacious means placed at the disposal of the new missionary, who in a relatively short time succeeds in acquiring even most difficult idioms. As a rule one year's serious application is sufficient to enable the missionary to begin to hear confessions and to preach. Those who have not been blessed with a very good memory, by diligent application and a little patience, finally succeed as well as the others.

In some missions, China, for example, they speak only one language. In others they have more than one. There are some missions in which they use a great number of languages. In India, for example, there are 220 languages, and in some missions of this great country they speak fifteen or twenty different tongues. The missionary learns the language of the people or tribe which he is appointed to evangelize, and then, if he has the opportunity and the time, he learns a few other languages. In many missions in the British colonies a knowledge of English is often necessary, and always most useful.

It is not so difficult as one might imagine for the young missionary to adapt himself to the manners and customs of the natives. While he is studying the language, he is initiated into the manners and customs and mentality of the people among whom he is obliged to live. There are other civilizations besides that of Europe, and they are not to be scorned.

By exercising much kindness and good will, by being animated with the spirit of St. Paul, who wished to be all things to all men, the missionary, without very great difficulty adapts himself to the usages, manners and customs of any people. Adapting himself to the customs of the people is the very best way of approaching them, understanding them and gaining their confidence. Perhaps some may say that it is all very well where there is question of dealing with people who have a certain civilization of their own, but that there are also missionaries living among the savages of Africa, Oceania, and other countries. How is it possible to live among these people, especially for one's whole life? We can speak on this point from personal experience, and as a result of this feel that it is not any more difficult to adapt oneself to live among these natives than elsewhere. As a matter of fact, it is easier, for it is not necessary that the missionary become a savage with the savages. He need only have enough charity to bear with them, to be patient and kindly disposed toward them, to love them, seeing as he does under their uncouth exterior immortal souls that often respond to the grace of God more quickly than those of other people who are more cultured and better mannered. Moreover, a true vocation overcomes all difficulties. Life among these primitive peoples, even if it is more arduous, has a certain fascination and charm and gives all the satisfaction of the apostolate dreamed of in the fervor of the early years of preparation. As a rule, the more difficult missions, like those among barbarous tribes, are more sought after by aspiring missionaries.

What of the trials, difficulties, and hardships of this apostolate — are they as great as they are depicted? How do the missionaries endure them? These questions are often asked. In the missions, even at the present day, one meets inconveniences and privations of all kinds. The missionary is often exposed to diseases, and he must accustom himself to the lack of many conveniences which we consider necessities. But this is the last thing that the missionary thinks of. Inconveniences must be faced also by priests at home; everyone must bear with them. How many privations are borne especially by those in the humbler walks of life! Youth adapts itself to everything and one can become accustomed to the most onerous hardships. We must remember also that it is this very phase of the apostolic life to which the missionary has looked forward. The man who wishes an easy life does not go to the missions. Before the missionary arrives in the field of his life's labors, he knows that he is about to face unhealthful climate, disease, privations of all kinds; he knows all this, and when he finds himself face to face with the reality, the grace of God makes everything easy to bear, and he offers all up for the salvation of souls.

Father Janvier, in summing up the life of a missionary, gives a striking picture that paints the apostle as he really is — a heroic soul.

"As a teacher of reading, writing, and arithmetic he endeavors to enlighten dull intellects. As a catechist he instructs both children and adults in the doctrines and dogmas of our holy religion. As a priest he baptizes, preaches, unites in holy matrimony, absolves, and offers the Holy Sacrifice of the

EXPLAINING THE CATECHISM

Mass. As a physician, pharmacist, and infirmarian he visits and prescribes for the sick, both prepares remedies and applies them, makes coffins and buries the dead. As a lawyer he defends the weak against the strong, the stranger from the attacks of the natives, and the natives themselves from the cunning of the stranger. As a judge and peace-maker he reconciles enemies, and prevents the shedding of blood. As a carpenter, laborer, mason, architect, and engineer he builds houses, schools, churches, and lays out streets. He drains marshes, hews down trees that cause malaria, and plants those that prevent it. He sows and reaps, clears the timber and converts deserts into fertile fields.

"Thus he does all things and is of service to all. He passes from the altar to the pulpit, from the baptistry to the confessional, from the cradle of the new-born babe to the bed of the dying, from the church to the school, the asylum, and the workshop. No work is too menial for him, no emergency disconcerts him, no undertaking discourages him. His hands, his eyes, his heart, his lips, his entire being is devoted to the propagation of virtue, civilization, and religion, without any idea of personal gain. He demands neither gold, nor pearls, nor ivory, nor furs. Whatever he gives, he gives gratis. In order to find words capable of expressing such generosity, such disinterestedness, such magnanimity of character, we must turn to the inspired pages and apply to the disciple what was said of the Master: *He has given himself.* Yes, he has given himself, without reserve and without hope of return.

"Thus the missionary passes his life until he falls

exhausted in the very furrow that he himself has ploughed in the harvest field of the Master, a martyr to the apostolate of the perfect surrender of himself at all times; a martyr to every kind of privation and sacrifice which flesh and blood are capable of enduring, and perhaps a martyr in the literal sense of the word — even to the very shedding of his blood."

The possibility of martyrdom at the present time exists, but not as in former days. In certain countries the life of the missionary may be in danger through the work of fanatics or on account of insurrections, but persecutions properly so called, because of hatred of the Faith, like the classic examples of the past century in Tonkin, China, and elsewhere, are not apt to take place, at least in the present state of affairs. But even if martyrdom of blood is not so frequent as of yore, the missionary still gives his life very often for the Faith.

If you go through the necrology of a missionary institute, you will be struck by the large number of missionaries who die young. They have not fallen in the ranks before their time because they were put to death through hatred of the Faith, but they have certainly sacrificed their lives for the same noble cause; they have been overcome by disease or accidents which they never would have met with had they remained at home.

It is true that one may die young even if he remains in his native land, but in the missions this happens more frequently, especially in India, Africa, and other unhealthful regions. We often meditate upon the necrology of our own Institute for the Foreign Missions here in Milan. How many lives

have been heroically spent, cut short prematurely, for our holy Faith! Of ninety-two departed missionaries, four died in the very year of their arrival, twenty-seven between the first and the fifth, ten between the fifth and the tenth, twenty-one between the tenth and the twentieth, five between the twentieth and the twenty-fifth, and only twenty-five lived longer. Taking for granted that the missionaries go into the missions at the age of about twenty-four years, of our ninety-two deceased missionaries forty-one died before they reached the age of thirty-five; of the remainder, twenty-six died before they were fifty, and only twenty-five rounded out a longer apostolate. And among these dead missionaries some were lost in crossing rivers or bitten by poisonous reptiles or struck down by contagious diseases contracted while in the performance of their duty. The greater part of these premature deaths should, however, be attributed to deadly climate, to overwork, and to the privations of the apostolic life. Surely with the example before us of these heroes, who have generously offered their lives for the spread of our holy Faith, we should be animated with a great sense of veneration and holy zeal. They have paid the penalty of their lives; should we not be willing to give our tribute of prayer and sacrifice for the same most noble cause?

Inquiry is often made as to whether the missionaries receive a salary. People know that the religious, who take a vow of poverty, receive no compensation in the missions any more than at home. But the method of support of the members of Institutes, like the Paris Foreign Missions Society,

the Catholic Foreign Mission Society of America, and the Chinese Mission Society, is not so well understood. No missionary receives a salary properly so called. He looks for a reward for his labor from Our Lord, and only from Him. The Superior of the mission provides for his support by assigning to each missionary, according to circumstances, a certain sum for travelling expenses, food, clothing, and other domestic needs. In certain places the neophytes and the catechists provide for the maintenance of their missionary, especially when he is travelling and visiting a Christian community. No missionary may in any way accumulate money through his ministry or save what he receives from the mission for his own needs.

How, then, will he provide for the proverbial "rainy day," when he is old and infirm? We have known many missionaries, but have never found one who worried about his old age. The life of a missionary is full of faith and of abandonment to Divine Providence. Just as the Apostles followed Jesus Christ with complete abandonment, and He never failed them, thus do the missionaries of our own day. Old age! If a missionary is fortunate enough to arrive at old age, it is then that he is even more attached to the missions than ever, and hopes and prays that he will be laid to rest there. How many of these saintly old men we have seen! We must remember also that all the missionary Institutes have the sacred obligation of properly providing for their members in every emergency and at all times during their lives.

The cost of travel is a big item for a missionary,

especially if he be obliged to return home. But such trips are most exceptional. No missionary worthy of the name departs for a mission with the idea of returning after a certain number of years. The missionary more than any other Christian should recall the words of Our Lord: *No man putting his hand to the plough, and looking back, is fit for the Kingdom of God* (Luke ix. 62). He goes to the missions to remain until death, unless his Superiors decide otherwise. If, after a certain number of years, on account of sickness or for some other good reason, the Superiors give the missionary a temporary or definite leave of absence, they will provide for everything that he needs for the voyage and for his stay in his native land. Those who, after a few years, wish to go home without a grave reason, either have lost their vocation or never had one; but such cases are rare, and the Superiors always make the necessary provisions according to circumstances.

This chapter would be incomplete without at least a passing reference to the missionary's work along the lines of civilization and progress. The missionaries are the true masters of civilization. They go to far distant lands in order to raise upon the ruins of slavery the standard of the liberty of the children of God. For inhuman and barbarous customs they substitute the truth, the gentleness, and the charity of Jesus Christ. To those whom passion has made like unto wild beasts they give the bearing of men endowed with intellect and reason. By regenerating man in the Faith, the missionary ennobles him, lifts him up, makes him a free man conscious of his high dignity and infuses into him a sense of responsibility

for his own actions. He endeavors to give back, to restore to the countenance of the barbarian, the savage, the slave, the mark and the expression of freedom which the Eternal God has impressed upon it. Preacher of truth and of the very purest liberalism, he teaches that among men there are no castes, but that the entire world is the common fatherland of men equal by nature before the eyes of God, Whom all are obliged to serve, and by Whom all will be judged, rewarded, or punished according to their merits.

This is the civilization which the missionaries have been the first to bring into the pagan world. It is the true civilization which elevates and unites peoples in a bond of brotherly love, the civilization which Our Lord and Saviour Jesus Christ has brought us. These are results that only the missionary can bring about. The civilizing influence of the great colonial powers, which hold in subjection so many millions of people, has its advantages, but their work is incomplete, almost always harmful, if they ignore and impede the work of the missionary, who is the only true civilizer of races. Material civilization often corrupts those who participate in it.

According to the great Ozanam, man cannot live in a higher civilization, unfortified by some moral force which renders him capable of utilizing these new powers, without being ruined. Thus, for example, we see the inferior races of Australia, of America, and of Africa either resist the invasion of the white man or, in the event of their being subjected to it, become corrupted little by little and finally end in destruction.

This is the reason why in the powerful movement of colonial expansion which ancient Europe is pushing forward toward the distant lands occupied by savages, barbarians, and those who lie stagnant in their decrepit civilization, it is necessary that some moral force intervene to subdue savage customs, to lessen the violence of barbarous instincts, to suppress hatred, to establish and sustain justice, to teach charity. Otherwise the work of the colonizer will be nothing more than a violent conquest, a business proposition, an agency of destruction; and the amalgamation of the human race will be a vain dream. But if the spirit of Christianity is implanted in these regions, just as the once barbarous Europe, impregnated with it, became the land of a new civilization such as the world never dreamed of, thus Africa, Oceania, and Asia will see false religions and their dishonorable state of oppression, violence, and excesses supplanted by a living religion full of peace and charity and by a society founded upon justice, science, liberty, and honorable work. The colonizing powers understand all this, and hence, if they are not dominated by an anti-Christian spirit, favor the work of the missions. As a rule these powers are well disposed to the missionaries and even exercise a Protectorate over them.

A Protectorate is the right of protection exercised by a Christian power in a pagan country over the personnel and the property of the missions. This right, established by treaty or agreement, can be more or less extensive according as it embraces the missionaries of the protecting nation or all missionaries of whatever nationality and even their neo-

phytes. The principal Protectorates are those of the Levant and of the Far East. The former includes the missions in Turkish territory, and up to the end of the last century was the exclusive privilege of France.

The Protectorate of the Far East is twofold: Portuguese for their possessions in India and China, French for all the other missions of China. At the present, the French Protectorate in the Far East, at least in practice, is not as extensive and absolute as formerly. Other nations have demanded the right to protect their own missionaries. This right has been granted them and they exercise it when some emergency presents itself.

In keeping with the civilizing influence of the Catholic missionary has been his contribution to science. From the very remotest times the missionaries have never ceased to give the world useful and interesting information of every kind about the nature of the regions which they visit, about the life, manners, and customs of the idolaters whom they evangelize. Thanks to the missionaries, our museums are enriched with minerals, plants, and animals. Curios of all kinds and useful documents are constantly supplied to our scholars for investigation. Thanks to the missionaries, our sailors know the currents and the shoals to avoid, the rivers that are navigable, the ports that they can enter, the peoples who will receive them with sympathy and those who will drive them from their shores. The missionaries have rendered invaluable services to all sciences. They have made valuable contributions, especially to ethnography, philology, history, geog-

raphy, and the physical and natural sciences. In this work the Jesuits are especially prominent. Without going into the distant past, we have, for example, at the present time the celebrated Meteorological Observatory that they founded at Zikawei, known the world over. They have other similar institutions in Indo-China, India, the Philippines, and Madagascar. At Beirut the Jesuits have a medical school and a school of languages, of archeology and of oriental geography. In order to give an adequate idea of the contributions of the missionaries to all sciences would require volumes.

CHAPTER XI

THE NATIVE CLERGY AND OTHER AUXILIARIES OF THE MISSIONARIES

THE native priests are the most valuable auxiliaries of the missionaries and must one day take their places. Today especially the attention and the solicitude of the Church and of the Superiors of the missions are focused upon the native clergy. On account of the scarcity of foreign missionaries, we cannot cope with the needs of the apostolate. Our Holy Father, Benedict XV, in his memorable Apostolic Letter upon the Missions, issued in 1919, strongly recommends the development of a native clergy.

"Lastly, the main care of those who rule the missions should be to raise and train a clergy from the nations among which they dwell, for on this are founded the best hopes for the Church of the future. Linked as he is by the bonds of origin, character, mentality, and inclinations to his compatriots, the native priest possesses extraordinary facilities for introducing the Faith to their minds, and is endowed with powers of persuasion far superior to those of men of other nations. It thus frequently happens that he has access where a foreign priest could not set foot."

The history of Catholic Europe shows us what must eventually take place in the Far East. Let us

Bishop in Africa and His Native Clergy

take Italy, for example. When the Italians were pagans they were evangelized by the first missionaries who came from Asia. Then, when they had their own priests and bishops, they no longer needed those of other nations; in fact, they in turn sent missionaries to other countries. When the Italian missionaries had founded other churches in Europe upon a stable basis, they retired or died, and there was no longer need of sending others to fill their places, because the new churches which they had established could look after themselves. History has witnessed the very same conditions in the United States. Not long ago the priests in the now flourishing Catholic centers were all Europeans; at present, there is a majority of American priests in most of the large centers and in the populous sections of the country where we find diocesan seminaries that are supplying a clergy native to the soil. These results must be accomplished also in the missions, and the Holy Father prays that it will be soon. For this reason he insists upon the necessity of educating a strong, numerous, and exemplary native clergy who will one day be able to govern the new Christian congregations in the missions. Note how the Holy Father explains this point: "As the Catholic Church of God, being universal, is foreign to no nation, so should every nation yield its own sacred ministers, whom the people may follow as teachers of the divine law and as spiritual leaders. Wherever, therefore, there exists a native clergy, adequate in numbers and in training, and worthy of its vocation, there the missionary's work must be considered brought to a happy close; there the Church is founded. And if

persecution ever threatens her existence, her roots and foundations will have struck too deep to give any chance of success to hostile attacks."

When will the Church in the missions be able to dispense with the foreign missionaries? When Christianity will be more deeply rooted and more widely diffused, when the native priests will be numerous enough and capable to assume the government of their own Church. The present generation will not see this day, because there is question of a most difficult task that requires many years. The first churches to be emancipated will be those of the Orient — of China, Japan, India — and later, very much later, those of Africa and Oceania.

According to the latest and most conservative statistics, the native priests are distributed as follows: In Japan and Corea, there are 60; in China, 830; in Indo China, 700; in India and Ceylon, 1,230; in Africa, about 100. A goodly number, at least for Asia; but this is only a beginning, and these numbers must be multiplied a hundredfold, yes, a thousandfold, before there will be sufficient to convert so many hundreds of millions of pagans. Krose puts the number of native priests in the entire world as high as 5,837, and perhaps there are even more, because these statistics are not recent; he must, however, have included those of Asia Minor, and of countries now almost entirely Christian, like the Philippines.

We said above that the formation of a native clergy will require a long time. First of all, we must remember that most of the material at our disposal represents recent converts from paganism. As

far as possible, the young aspirants to the priesthood in the missions are chosen from families that have two or three generations of Catholic blood in their veins. This, at least, is the general rule. It is not easy to eradicate the poison of so many centuries of paganism from the hearts of the neophytes. It is equally difficult for them to appreciate and to acquire the virtue, the zeal, the detachment from the world that are necessary in the sacerdotal state. Add to this that the course of study and the preparation required for the formation of good priests can be followed only by a very few, on account of intellectual deficiencies or lack of patience. Few natives become priests before they are thirty or thirty-five years of age. The missionaries, because of lack of means and their numerous labors, have not been able to give sufficient care to this most important and vital part of their work. Notwithstanding all this, much has been accomplished along these lines, and the goodly number of native priests that we have at the present time in the missions is the fruit of the zeal and the tireless labors of the missionaries, both bishops and priests. In most of the missions there are small seminaries for the formation of native priests, and in some there are grand seminaries that would excite the admiration of many of our dioceses at home.

There are about 150 theological seminaries for native clergy in the missions. The first seminary established in the missions is that of Juthia, in Siam, opened in 1664 by Msgr. Lambert de la Motte, one of the founders of the Paris Foreign Missions Society. This seminary drew its members from Cochin China,

Tonkin, China, India, and Japan. Twelve years after its foundation it gave 35 native priests to the churches of the Orient. In 1805, this seminary was transferred to Pulo Penang, in the peninsula of Malacca, where it is at the present time, although it does not enjoy the prominence of former days. Now the Bishops do not send there as many aspirants as formerly, on account of the foundation of other seminaries that are nearer. Probably there is not another seminary in the world that can boast, as can that of Pulo Penang, of having given over a hundred martyrs to the Church, some of whom are now venerated on our altars.

In 1893, Leo XIII founded a general seminary for all India at Kandy, on the Island of Ceylon, under the direction of the Jesuit Fathers of the Belgian Province. No less than 150 native priests have already gone forth from this seminary, two of whom have been elevated to the episcopal dignity.

Besides these two seminaries, of which we have made special mention on account of their importance, there are many others in the missions, and some of them have from 100 to 200 students. It is worthy of note that a great many seminarists of China, Corea, and Tonkin are descendants of martyrs of the last century; some have ancestors who have been canonized. The Seminary of Ryong-San in Corea is situated near the Mountain of the Three Saints, where Msgr. Imbert, Fathers Maubant and Ghastan were martyred in 1839. The Seminary of Ke-so, in Tonkin, is in a locality where many priests and Christians were put to death for the Faith. The Seminary of Phu-Senan, of Cochin China, is but

a short distance from the Bridge of Boi-dau, where the Blessed Gagelin was strangled during the Annamite persecution of the last century. The Seminary of Nagasaki, in Japan, founded in 1866, and from which 54 Japanese priests have gone forth, is at Ura, near the Holy Mountain, where in the seventeenth century hundreds of missionaries and Christians were put to death by means of most horrible tortures. These sites were not chosen by chance, but for the purpose of keeping before the eyes of the aspirants to the priesthood the examples of undaunted courage of the confessors of the Faith, and to encourage them to imitate their virtues.

The native priests, trained by the missionaries with infinite care, make wonderful apostolic workers and render a great service to religion. They are almost indispensable, because they understand the native languages better than the missionaries, they have a better insight into the manners, customs, mentality, prejudices, aspirations, and defects of their own people. Through them the missionaries are placed in more intimate communication with the natives, and they often serve to smooth over difficulties that the missionaries would not be able to settle with equal success. The Catholic religion preached and practised by a native priest shows the people that it is not something foreign. "The native priests," as one Bishop expresses it, "serve to acclimatize the Faith in countries that are suspicious of everything foreign." They are pious, devout, and zealous. They may have defects of temperament peculiar to their race. Some could be more humble, better educated, more disinterested, but who is there

even among the most exemplary missionaries without defects?

The native clergy in the Far East have written glorious pages in the history of the Church. In the last century those countries were the theatre of horrible persecutions. In the provinces of Tonkin and Cochin China alone, 79 native priests were put to death between 1858 and 1862. In China and in Corea many native priests were martyred — 18 of them were canonized by Leo XIII in 1900, and 7 by Pius X in 1909.

The occupations of the native priests are varied. They do the same work as the missionaries, whom they assist for a certain number of years after their ordination. Frequently they are placed in charge of important districts; sometimes they are employed as professors in the colleges and seminaries. Many of them are engaged in translating and writing books of devotion and instruction, and they have brought to light most precious works in the various oriental languages. We know at least 30 volumes written by Japanese priests and 20 by Annamite priests that deal with important religious subjects. On account of their perfect knowledge of the native tongues, they render invaluable service to the propagation of the Faith in the field of religious literature.

From what has been said it is evident that the native clergy are an inestimable help to the Faith; but their work is not known, we hear very little about them. This is explained by the fact that they rarely write for mission magazines, since they have little knowledge of our country. Moreover, they are few in number and seldom in charge of important works,

hence they have less need of help. It is a pity they are so few; but now the attention of the Church is drawn in a very special manner to the problem of the multiplication of the native clergy, who are so much needed. The Holy Father has made himself clear on this subject in the following words: "In order to remove this inconvenience, we order the Sacred Congregation of Propaganda to establish, wherever there is need, provincial and diocesan seminaries, or to see to their foundation and proper management; and we enjoin on the Congregation to be particularly careful to watch the growth of the new clergy in vicariates and other missions."

But the good will of the Holy Father and of missionary bishops is not sufficient to solve the problem unless Catholics will do their part, for, as we said above, the formation of a native clergy is a long task and entails heavy expenses. To keep 50 or 100 young men in a seminary for ten or fifteen years, provide them with professors and everything else they require, is a heavy tax on a poor mission already overburdened with other expenses. Hence it is a most meritorious work to adopt and support clerics in the missions. Msgr. Demange, the present Bishop of Corea, has written these beautiful words: "To raise up temples to the glory of God is certainly praiseworthy, but it is a still more beautiful charity to give to the Church a priest who will raise up living temples in the souls of the Christians whom he will convert to the Faith. To be represented by an apostle who offers daily the Divine Victim to God is a continuous work for the extension of the Kingdom of Jesus Christ on earth and seems to me to be a sign of predestination."

The other auxiliaries of the missionaries are the Congregations of teaching Brothers, Sisters, and native catechists. The following chapter will treat of the Sisters. There are not very complete statistics about the Brothers. Some make their number over 5,200, but in this figure those of native Congregations are included. The Brothers in the missions of Asia number 1,896, and in Africa 1,385. The others are scattered throughout the missions of Oceania, Central and South America, etc.

The work in the field of education carried on by these Brothers is invaluable, and places us in a position to compete very successfully with Protestants who make this branch of the apostolate a very important feature. The Brothers of the Christian Schools, the Christian Brothers, the Marist Brothers, the Little Brothers of Mary, and others have large colleges in China, India, Japan, and in the principal cities of other pagan countries. These colleges, open to Christian and pagan alike, are crowded, and through the instruction that they impart, according to the best modern methods, diffuse a knowledge of our holy religion among the youth. The government officials and the natives value most highly the teaching of the Brothers who are masters of education, and it is only a lack of subjects that stands in the way of multiplying their colleges to satisfy the ever growing need in the missions. Let us go more into detail in regard to these valuable auxiliaries of the Catholic apostolate in India.

In India, we have twelve congregations of Brothers engaged in educational work in the colleges, schools, and orphanages, and some are directly employed in

SISTER AND NOVICE IN GILBERT ISLANDS
The Sister has contracted leprosy and is now isolated.

the field of evangelization. Here is a list of those in India: the Brothers of St. Gabriel, in Pondicherry and Mysore; the Brothers of St. Patrick, in Madras, Coimbatore, Agra, and Lahore; the Brothers of St. Vincent de Paul, in Colombo; the Brothers of the Sacred Heart, in Trichinopoly; the Brothers of the Immaculate Conception, in Mysore and Trichinopoly; the Brothers of St. Teresa, in Verapoly; the Brothers of St. Joseph, in Jaffna; the Brothers of the Christian Schools in Colombo, Burma, Malacca; the Christian Brothers in Calcutta, Allahabad; the Franciscan Tertiaries, at Agra, Madras, and Lahore; the Franciscan Missionary Brothers (of Paderborn), in Colombo, Nagpur, Damaun, Central Bengal, and Dacca; and the Little Brothers of Mary in Trincomalie. Some of these congregations are native and labor only in India. Sometimes they act only in the capacity of catechists.

On account of the scarcity of missionaries and the time necessary to form a numerous native clergy, it would be impossible to cope with the demands of the apostolate without the aid of large armies of catechists. The missionary has need of catechists just as a captain in the army has need of subordinate officers. The native catechists, prepared in their own special schools, are placed at the head of different Catholic communities. In his own sphere a catechist is a real missionary. He is an explorer, sentinel, teacher, guardian, who breaks ground in the virgin soil, points out opportunities and dangers, and prepares the way for victory.

On account of their knowledge of the dispositions, manners, customs, ideas, and language of their own

people, the catechists, like the native priests, can frequently accomplish what the missionary could not because he is a foreigner. Let us follow the catechists in their field of labor. They baptize a large number of babies who are in danger of death; they call the new Christians to prayer every morning and evening; they instruct them in their domestic and religious obligations; they admonish them when they do wrong; they teach the children; when the missionary does not arrive in time they assist the dying, disposing them and preparing them for their journey into the next world by means of all the helps that it is in their power to give; they say the burial prayers at the graves of their dead brothers; if it happens that one village quarrels with another, the catechist employs every means and sometimes his authority to unite them in peace and Christian charity. He sees to it that the Christians are not allured by the promises of Protestants, and when there is imminent danger that he himself cannot obviate, he advises the missionary, who in a short time is on the spot and sets things right. Oh how much good these obscure apostles have done and are doing! How many children there are who would never have entered Heaven without their assistance! How many converts would have returned to their former errors without them! As a result of intertribal quarrels, were it not for the catechists many villages would be destroyed, for either the missionary would not be informed at all or he would be advised too late to remedy matters. Behold the precious help the catechists render to the missionaries!

The missionaries at the present time have converts scattered throughout more than 50,000 stations, some principal and others secondary. To this number of Christian communities already well formed we must add many little groups of smaller Christian communities scattered over the face of the pagan world. In Asia alone there are more than 30,000 stations; in Africa, over 6,000. But these figures are extremely conservative. The missionaries are very few and cannot be everywhere at once; hence it is necessary for them to have others to take their places and represent them during their absence, in order that their flocks will not be abandoned. This point may be illustrated by a specific example of the missions of the Milan Foreign Missionaries.

The field entrusted by the Church to this Society embraces 7 missions — 3 in India and 4 in China — with a total population of about 60,000,000 infidels to be converted to the Faith. There are over 1,800 Christian communities founded in the above missions, with a total of over 125,000 Christians. The field is most extensive but the workers are few. There are a little over 100 missionaries of this Institute working in the missions assigned to it. There is an average of 18 Christian congregations, often far distant from one another, entrusted to each missionary; then, of course, there is the great mass of pagans to be converted. The missionary must divide his time among the various districts. If he wants to found a lasting work, it is absolutely necessary to have catechists, exemplary men and well instructed, who will continue his work, who will take charge in his absence, teach and watch over the Christian com-

munities while he is gone. Thus it is evident that catechists are required, for without them the work of the missionary would lose much of its efficacy and stability.

Catechists are divided into several classes. There is the catechist who has the permanent charge of a village or Christian settlement. There is the itinerant catechist who goes from one place to another, either among people who are still pagan, to tell them about the Catholic religion and the missionary and baptize the babies in danger of death, or among Christian communities to which the missionary is unable to assign a permanent catechist. In many missions, and especially in China, there are the virgin catechists, pious and zealous women, who are sent into new sections for a few months each year to instruct and prepare the female catechumens for baptism. The catechists have a certain hierarchy of their own, according to their ability and capacity. There are the beginners, who simply teach the prayers and the catechism; there are the better educated, who teach school and preach, like the missionaries. There are others whom the missionary keeps with himself and employs for special or important duties. There are catechists who, together with the care of their own villages, have jurisdiction over the catechists of whole districts. Although most catechists have families, they are restricted by rules which help them to remain fervent and zealous and to govern wisely the Christian body entrusted to them. Frequently they are gathered together by the missionary in his central mission station for special instructions and retreats.

According to Krose, there are 24,524 in all, to which number we must add the 14,507 teachers who frequently perform the duties of catechists. For Africa he gives 7,557; for Asia, 12,083. It seems to us that these figures, too, are rather low. However, it is certain that the catechists actually engaged in the missions are very few and quite out of proportion to the needs; hence the continual appeal of the missionaries for help to multiply the number of these precious and indispensable assistants. In order to cope with this constant demand, all the missionary societies recommend very strongly to their benefactors the Work of Native Catechists, which was started by the missionaries of the Institute of Milan. This Work has been approved by the Church and enriched with remarkable indulgences.

CHAPTER XII

MISSIONARY SISTERS

The principal work of the missionary Sisters is the secular and religious education of girls and young children. They teach the catechumens and neophytes, care for the babies of the Holy Childhood, the sick, and infirm. In these four vast fields of labor we find the wonderful work of the missionary Sisters, but in order to appreciate it we must know the miserable condition in which pagan women live. The chief apostolic work of the missionary Sisters is to elevate the condition of women.

It would require a considerable digression to do justice to this important subject — the degraded condition of pagan women. Let us set down as the first principle that only in the Christian religion is woman considered equal to man in her proper sphere of action. Only among Christians is woman the object of respect and reverence. Everywhere, among Mohammedans and pagans, woman is the servant of man, and often his slave or worse. In the minds of the Mohammedans woman has not a soul. According to the Hindus she has no intellect. In China, a boy is worth ten girls; thus in all these countries the birth of a girl baby is considered a disgrace and sometimes a calamity. We have proof of these statements in the destruction of thousands and thousands of innocent girl babies in China. The

orphanages, the houses of the Holy Childhood, are overflowing with girl babies that have been abandoned by their parents and later discovered and rescued by the missionary Sisters.

In view of the fact that the feminine sex is so despised, we are not surprised at the abandonment of little girls who, even in the most progressive pagan countries of the East, do not receive any education. Those who can read and write are exceptions.

At the present time we notice a little improvement in the matter of education, but only twenty years ago the pagans had no schools for little girls. The total ignorance of women in India was always considered, and is considered at the present time, not only as an ancient custom but as the normal condition of women prescribed by the Hindu religion as a sacred duty. Up to a few years ago, to know how to read and write and play a musical instrument was a privilege of public dancing girls and of the little girls dedicated to the temple — all people of the worst possible reputation; hence complete ignorance in a woman was looked upon as a proof of virtue and of a spotless life. In Japan, even an educated man speaks of his partner in life as his "stupid wife." Sisters must serve their brothers, and, even if they are older than their brothers, must call them "Sirs." In India a mother addresses a son of over ten years of age as "Mr." An Arab speaks of his wife in most revolting terms and, before alluding to her, apologizes for even mentioning her name. In many pagan countries a woman, even though she be the mother of a family, does not eat with the men, but only after she has served them.

According to common usage, in China, Japan, and other places, in public a man must not show any sign of affection or consideration for his wife. Whippings, abuse, and desertion are the lot of the poor women in many pagan countries. In a great number of places it is permitted to sell and even kill women. In many parts of Asia, Africa, and Oceania, the heaviest kinds of work must be done by the women.

This is not the place to speak of the misery of the women in Mohammedan countries and in Africa, where polygamy obtains. The tender solicitude of our parents in safeguarding the innocence of their children is a thing absolutely unknown to pagans. To them innocence and purity are words without meaning. An Indian mother considers it her duty to repeat to her daughter the stories of the Hindu divinities, stories so improper that the English government has prohibited the translation of certain books that deal with the Hindu religion. We shall not speak now of the degradation of little girls in some parts of Africa through the actions of sorceresses and fetich priestesses, nor of the awful practices in the Caroline Islands where the little girls at a certain age are imprisoned and deprived of every influence for good. In almost all pagan countries the girls are given in matrimony by their parents or by agents without their consent. As a result of all this, suicides among these poor victims who are given to depraved and inhuman husbands are not infrequent.

We shall close this sad account, which is all too brief, with the testimony of an eminent traveller, Mrs. Isabel Bird, who at first despised our missions

but later became their great admirer. In a lecture delivered in London she spoke as follows: "I have visited Polynesia, Japan, Southern Asia, the Malay Peninsula, Ceylon, Northern India, Thibet, Persia, Arabia, and Asia Minor. I always avoided the company of Europeans and, when I could, came in contact with the natives. Wherever I went I found sin, shame, and misery. I have lived in the zenanas of the Hindus and the harems of the Mohammedans, and I have seen with my own eyes the inactivity and the inertia of those poor prisoners who, in their enclosures, eke out a most miserable existence. How clouded are their intellects! These women of twenty or thirty years have no more intelligence than children of seven or eight, while their passions, and the basest passions at that, are developed in a most shameful manner, especially jealousy, envy, hatred, enmity, and deceit. In some countries the station of women is so deplorable that I have seldom entered their houses without one or more begging me to give them poison. This request has been made of me about two hundred times."

Behold the lot of the pagan woman! To relieve all this misery, to give her dignity and honor, the missionaries labor, assisted by the often indispensable services of the Sisters.

The deplorable and shameful condition of the pagan women is the natural consequence of the pagan religions. Today, with the propagation of the Faith and Christian morality, the dignity of woman is being gradually elevated, for where the missions can extend their influence, polygamy and slavery are suppressed, matrimony takes on the

sanctity of a sacrament and becomes indissoluble; the husband learns his duty towards his wife, whom he now considers his equal and not his slave; and children learn to respect their mothers. Another good effect from the missions is the suppression of the horrible practice of infanticide. In fact, whatever progress is made by the Catholic missions, either directly or indirectly, serves to ennoble and elevate the condition of woman. The missionaries do their very best to form in their various Christian settlements exemplary Catholic families, and continually insist upon the teachings of reciprocal domestic obligations. Among the missionaries there is a common saying that where women are not converted it is impossible to establish true Christianity. Hence their principal duty is to convert and elevate women, who, on account of their ignorance and abject state, are almost everywhere harder to convert than men. The war of the missions upon infanticide, slavery, the barbarous custom of enforced widowhood among girl babies in India, has a widespread influence for the elevation of woman. Needless to say, devotion to Our Blessed Mother, her exalted dignity and the imitation of her virtues preached and inculcated by the missionaries, are most powerful means of restoring to women converted from paganism the dignity of virgin, spouse, and Christian mother.

Under these horrible, revolting conditions, the Sisters render a service that is most useful and often indispensable. In Mohammedan countries and in many parts of India and China women are segregated most jealously and may not be approached by strangers of the opposite sex. In these cases the

instruction and conversion of the woman may be accomplished only through the services of the Sisters. Even in places where these customs do not obtain, the educational work of the Sisters among the girls is of the greatest utility. It is impossible to estimate the benefit from the charitable work of the Sisters in almost every mission. These works, such as hospitals, dispensaries, orphanages, homes for the aged poor, houses of the Holy Childhood, etc., while they are a direct benefit to the poor women, serve as powerful agencies for gaining the esteem and good will of the pagans and of the Protestants toward the Catholic missions and our holy religion, which alone are capable of inspiring such abnegation and sacrifice.

The apostolate then of the Sisters in the missions, just as here at home, includes two kinds of activities — works of education and of charity — with this difference, that in the missions this apostolate requires much more sacrifice.

In the Catholic missions there are over 400 hospitals, some of which belong to the missions themselves and others to the civil authorities, but are entrusted to the missions. In all these hospitals we find missionary Sisters. They also have charge of a great many leper asylums. Besides this, in every mission the Sisters have dispensaries where the poor are treated gratis. They flock daily to these institutions and there receive remedies for their ills and comfort in their troubles. In many places the Sisters also visit the sick in their homes, and in cases of epidemic, plague, cholera, etc., they offer their services to the helpless victims. Since charity almost always prepares the way that leads to the

Faith, it is impossible to say how much good the Sisters accomplish by curing the sick, and how many poor unfortunates are converted and baptized at the point of death. All through the missions, and especially in China, the dispensaries conducted by the Sisters are means of saving an enormous number of abandoned babies, who are often brought to the mission dispensary too late to be cured. It is impossible to give statistics even approximately correct of the fruits gathered in through the assistance given to the sick by the missionary Sisters. The Canossian Sisters alone in the mission of Hankow, China, during the year 1919 received 28,643 patients at their dispensaries and distributed medicine to 79,890 persons. It frequently happens that these works of charity and mercy open to the Sisters the doors of the zenana where the Indian women are imprisoned and where no strange man may enter. Recently, for example, the Sisters were allowed to go into the zenana of the great priest of the state of Bettiah and instruct some of the unhappy inmates.

We should also speak of other works of charity of the Sisters in the mission countries, such as the homes for the aged poor which the little Sisters of the Poor and other communities have opened in many cities of the Orient, Africa, and Oceania, and we should not pass over the homes for abandoned babies, which are most numerous, especially in the great expanses of China. But all this would take too long, especially if we were to dwell upon the work of the Holy Childhood, accounts of which may be found very easily in the Annals of the Holy Childhood Association and other missionary magazines. We

can give only a few general statistics. From the beginning of this most charitable Work of the Holy Childhood to the present time, 23,000,000 pagan babies have been baptized, most of whom were in danger of death. At the present day the Sisters care for almost 500,000 abandoned babies, either keeping them in the orphanages or giving them to good native women who act as nurses. Thus we see the great amount of good that is accomplished chiefly through the co-operation of the missionary Sisters.

The work of the Sisters in the educational field is of much more importance. There is hardly a station or a foundation of Sisters in the missions where one does not find an orphanage, a school, and frequently an academy, in which the girls receive a Christian education and are instructed in all kinds of house work and often in music, embroidery, painting, etc.

It is not necessary here to go into particulars in order to understand the work of the Sisters in this field of activity. We shall merely mention the great difficulty to be overcome in giving a good education and proper instruction to these children, whose parents do not yet appreciate its practical utility. This is particularly true in certain countries where, as we have said above, the ignorance of woman is traditional. According to the incomplete statistics of some colonies, out of 70,317 children who went to the mission schools only 20,818 were girls. Greater progress is evident in the education of little girls, especially in India and China among the better class of society, who appreciate more and more the need of adapting themselves to new conditions. The Catholic Year Book of India of 1919 counts in this country

alone 118 ordinary and industrial schools for little girls, all conducted by the Sisters. The Atlas Hierarchicus of Father Streit (1914) gives 19,344 children attending the schools that correspond to our grammar and high schools, in Asia, and 2,500 in Africa. These figures are about ten years old. Moreover, data from many missions is wanting.

The strictly religious work of the Sisters in the missions is the teaching of catechism. In many missions they travel about just like the missionaries. They go from village to village, from one Christian settlement to another, teaching the women, preparing them for baptism and the other sacraments. This is the practice especially where the Moslem element predominates. This ministry of the missionary Sisters is most valuable, and under the same conditions equal results could not be obtained by the missionaries. They do a work which, because of its peculiar character and the abnegation which it requires on account of the difficult circumstances under which they labor, should attract every soul who aspires to true sacrifice of self, and desires to give to God the greatest possible proof of love for Him.

There are, approximately, 22,000 missionary Sisters, including two or three thousand members of native Sisterhoods. According to Krose, the most reliable authority in these matters, six or seven years ago the missionary Sisters numbered 21,320. They belong to about 100 Institutes or Congregations, most of which are of recent foundation.

One-half of all the missionary Sisters are in Asia. To be more specific, in China and Japan, the follow-

ing Societies and Congregations are represented: the Virgins of Purgatory, the Canossian Sisters, the Cistercians, the Madames of St. Maur, the Madames of the Sacred Heart, the Dominicans, the Sisters of the Child Jesus, the Sisters of Charity, the Franciscan Sisters of Egypt, the Franciscan Missionaries of Mary, the Sisters of the Immaculate Conception, the Sisters of St. Paul of Chartres, the Little Sisters of the Poor, the Sisters of Portieux, and the Servants of the Holy Ghost. Besides the above there are in China Sisters belonging to thirteen Chinese Congregations. The honor and merit of having first gone to China belong to the Sisters of Charity. It was on the 23d of October, 1847, that the "Stella Maris" left Marseilles with the first group of twelve Sisters of Charity. There was among these a sister of the Blessed John Gabriel Perboyre, who was martyred in China only seven years before.

There are 63 Institutes that send Sisters to India.

The Institute which has the greatest number of missions is without doubt that of the Franciscan Missionaries of Mary, which has subjects of all nationalities. In 1904, at the death of the Foundress, Mother Mary of the Passion, this Institute had Sisters in the following missions in India: Coimbatore, 9 institutions; Ootacamund 8; Palghat 4; St. Thomas' Mount 7; Hyderabad 4; Moratuwa 9; Nuwera Eliya 1; Mandalay 2; Rangoon 1; Mylapore 9; Colombo 2. In Africa, in the two missions in Madeira, 2 institutions; Mozambique 4; Tunis 10; Congo 7; Nuova Anversa 9; Stanley Falls 5. In China and Mongolia, this Institute has Sisters in 12 vicariates, with a total of 28 houses and 56 in-

stitutions — boarding and day schools, hospitals, Holy Childhood orphanages, workshops, dispensaries, pharmacies, etc. In Japan, these Sisters have a leper asylum and 5 other institutions at Kumamoto.

This is the story up to 1904. In the last seventeen years there has been great progress everywhere. These Sisters dedicate themselves to the care of the lepers and they have large leper asylums in Burma, Japan, and Madagascar. In 1896, when they had to send Sisters to take charge of their first leper asylum, more than a thousand offered themselves to go and face the dangers of this terrible contagion. Although this Institute is still young it has already received its baptism of blood. On July 9, 1900, 7 Sisters were massacred by the Viceroy Yusien at Tai-yuen-fu, China.

From the statistics we have at hand the Sisters are twice as numerous as the missionaries. This fact redounds to the great honor of Catholic womanhood, for it bespeaks a love of Our Lord, abnegation, and a spirit of sacrifice. This is to many a new fact in the history of the Church, a fact little known but one which should be used to better advantage by our apologists, for it speaks most eloquently. It can be explained in a natural way, because the life of a missionary is not only much more arduous than that of a Sister, but requires much more study and preparation.

The number of Sisters, however, is far from sufficient. We have seen that the missionary Sisters number approximately 22,000, but only one-half of them are engaged directly in educational and religious work among the natives. Many Sisters are

employed in the schools and hospitals of the colonies, almost to the exclusive advantage of the white population. Of course, this also brings great benefit to the cause of religion. Almost everywhere the children of employees, merchants, and colonizers from Europe, the majority of whom are Protestants, attend the academies and schools of the Sisters in great numbers. The consoling number of conversions to our religion that we see in the English colonies may well be attributed to the beneficent influence of the schools conducted by the Sisters. Even in England itself, to which sooner or later the children educated by the Sisters in the colonies return with their families, conversions may be attributed to the influence of the Sisters. Three, four, and sometimes a greater number of years of association with our Sisters in the schools and academies of the missions serve more than anything else to make the truth known to a great many upright and pure souls born and trained in heresy through no fault of theirs. The examples of the spotless lives of our Sisters, their religious fervor, the instruction that they impart, the opportunity of assisting at our religious functions, so solemn and impressive, must undoubtedly exercise a salutary influence upon the souls of the youth entrusted to the care of our missionary Sisters. If one doubts the need of more Sisters, having in mind that only half of them are engaged in strictly missionary work, let him also remember that there are over 500,000,000 women and little girls who are still infidels. What are 10,000 Sisters for such a multitude? What are 10,000 Catholic Sisters for the evangelization of pagan

women, when we reflect that the opposing forces of the various Protestant sects in this same field must be reckoned with?

With the exception of the Ritualists, who have tried to introduce a congregation of women living in common and observing the external life of our Sisters, the religious life for women is still the exclusive prerogative of the Catholic Church, the mother of true sanctity. In 1905, 103 Protestant missionary Sisters labored in Calcutta and its surroundings under the direction of the Protestant mission of that city. But the cases of Protestant missionary Sisters are very rare. There are, however, a great many Protestant women who devote themselves to the missions. Here are a few statistics of no little importance. The women, mostly English and American, who are in the missions at the present time, depending upon societies for Protestant propaganda, number 5,732. The lives of these women mission workers are very active, and sometimes they surpass in fervor the ministers themselves. Besides the above, there are 6,286 wives of ministers in the field. These latter, less active than the former, perform much propaganda work especially in the schools. There are in addition, and perhaps they are included in the above figures, about 350 women doctors who are engaged in hospital work in the Protestant missions. Their hospitals number 675.

There is no comparison between these women, whose good faith we have no reason to doubt, and our Sisters. They do not make half the sacrifice that our Sisters make. They are always well paid and are perfectly free, when their term of service is over,

to return to their native land, if they so desire. They marry when they choose and when a good opportunity presents itself. They live ordinarily like lay persons and rarely lack the diversions and amusements offered in the lives of women at home. Among them there are many zealous and fervent souls who engage in an intense and sometimes rabid propaganda, but they are very far from attaining the sublime ideals of purity, charity, detachment, self-abnegation, and heroism that are inseparable from the life of the Catholic missionary Sister, who is everywhere the object of admiration on the part of pagans and of Protestants themselves. The Protestant imitation of the Catholic missionary Sister brings out in relief the absolute inimitability of the original.

In "The Reign of the Sacred Heart," a magazine published in Bologna, Italy, there is a beautiful passage which illustrates the admiration of pagans for our Sisters. "In the eyes of the idolater and the savage, the missionary Sister represents a most improbable being, unless he has the good fortune to come in contact with the reality and is obliged to admit the truth by the very force of evidence. It is a moral force that the pagan sees and admires in the person of the missionary Sister. He is accustomed to see in woman a slave, an instrument, a plaything. He does not know how to conceive of woman in a different light.

"The missionary Sister completely upsets his ideas. She is presented to him as enjoying liberty in a country where the laws, customs, and prejudices make the very reason of woman's existence that of

satisfying the caprices of man. She is presented to him as one who is free from all kinds of servitude, endowed with nobility, protected by both human and divine right, entrusted with a mission so high, so noble, and so universal that it makes of her a superior being, placing in her hands the power to control others and giving her a prestige that is captivating.

"The pagan, the idolater, no matter how foreign the ideas and principles of morality may be to him, must be impressed with the greatness and power of the Christian religion which is able thus to transform and elevate woman.

"The missionary Sister, besides being an example of the rehabilitation of her sex, also offers to the pagan world in which she lives a most vivid example and a most impressive picture of two virtues which that world does not know even by name — virginity and charity.

"Virginity as a virtue is a revelation to the pagan world, which sees in woman no other beauty but that upon which the eyes feast and which gives them only an aesthetic impression arousing the consequent animal instincts.

"How fascinating is the new beauty of this virgin who is consecrated to an idea, who renounces the slightest freedom of the senses, thus guarding most zealously that priceless pearl — her chastity; who is deeply engrossed in the mystery of the soul, permeated by the breath of a new life, transported in the ecstasy of a divine reality that transforms her and reflects in her very eyes and her countenance the purity and the beauty of an angel!

"I believe that not even the lowest Moslem will

THE MEETING OF EAST AND WEST
Two Chinese and Two American Missionary Sisters.

fail to realize the superiority of this virgin woman, who is raised so far above those whom he, contaminated himself, defiles and debases.

"Charity! Behold another Christian virtue that we find in the missionary Sister, adorned with its most brilliant splendor and ennobled with the most perfect charms! Charity is tenderness and heroism. In no one else as in the missionary Sister do we see so clearly united these two chief prerogatives of the queen of all virtues.

"Is it necessary to establish the heroism that permeates the charity of the missionary Sister?

"On the road of sacrifice the tropical heat of Central Africa does not arrest her. The ferocity of a cannibal tribe does not disturb her. The proximity of wild beasts and poisonous reptiles does not alarm her. In the exercise of her charity, without showing the slightest repugnance, she approaches all kinds of human misery, and she does not hesitate to isolate herself in a leper asylum in order to share her life with the refuse of the human race. Where do we find a heroism greater than this?

"The heroism and also the tenderness of charity! Contemplate the missionary Sister making the rounds of the hospital, searching for abandoned babies, eagerly feeding them, watching over them, and educating them. What treasures of inexhaustible tenderness in this virgin who becomes a mother and a sister to the unhappy and the needy, who applies ointment to the wounded and gives comfort to the unfortunate!

"God grant that our missionary Sisters may multiply into a countless phalanx of good angels,

destined to pass through the pagan world, living examples of the high idealism and the most sublime virtues of the religion of Christ! And they will not pass in vain!"

Great indeed is the merit of the missionary Sister. The Holy Father in his last solemn Apostolic Letter upon the missions highly commends the missionary Sisters in the following words: "Worthy of special mention and praise are those virgins who have consecrated themselves to God and gone to the missions in great numbers to devote themselves to the education of children and to numerous works of mercy and charity. We hope that this commendation of their services may stimulate their courage and enthusiasm for the benefit of Holy Church. Let them, however, be convinced that the more they strive towards spiritual perfection, so much the more will their work yield abundant fruit."

Part III

CHRISTIAN CO-OPERATION

CHAPTER XIII

THE CO-OPERATION OF THE FAITHFUL AN ESSENTIAL FACTOR IN THE CONVERSION OF THE INFIDELS

THE obligation of the faithful to co-operate in the work of the missions is not generally understood. Ask the ordinary lay person whose duty it is to evangelize the heathen and the usual answer is, "It is the duty of the Church." Press the point a little further by inquiring, "What is the Church?" or "Who makes up the Church?" and you will be informed that the Church is the Holy Father, the bishops and the priests, who received the mission of converting the world. Perhaps the good Brothers and Sisters also will be included. Now it is in this misunderstanding of the nature and composition of the Church that we find one reason for the neglect of the faithful to help the missions. The Pope, the bishops, etc., are the pastors, the rulers, the ministers of the Church. But they alone are not the entire Church. *Church* is a Greek word which signifies an assembly. The Church is *the union of*

all the faithful. It is entire Christendom, together with its pastors. The layman is right in saying that the Pope and bishops have received the mission of converting the world, just as he would be right in saying that the commander-in-chief of a nation and his staff have the mission to fight for the conquest of a country. But just as the generals alone, without the soldiers, cannot conquer a country, so those who govern the Church, without the faithful, cannot conquer the whole world for Jesus Christ.

The Holy Father, the Sacred Congregation of Propaganda that directs the missionary movement throughout the entire world, together with the bishops and missionaries of pagan countries, cannot do more than they are now doing. During the Pontificate of the lamented Pius X alone, 37 new Vicariates Apostolic and 34 new Prefectures Apostolic were created — almost an unprecedented progress in the organization of the missions. But the spiritual leaders of the Church helped by the faithful can do more, very much more than at present. The Church, being divine, possesses the energy to convert not one but a thousand worlds, if we only know how to use it, if we only understand the times and contribute our co-operation.

As a matter of fact, the power of sanctification, of expansion of the Church, has no limits, and the results which it can bring about for the salvation and civilization of mankind are immeasurable. We must, however, keep in mind that the measure of these results depends in great part upon men and especially upon us priests, who know this and who have received the command to extend the conquests of the

Church throughout the whole world. It is upon this principle that our responsibilities are founded. Herein rests our apostolic obligation which we should feel most keenly, as St. Paul did when he said: *For if I preach the gospel, it is no glory to me, for a necessity lieth upon me: for woe is unto me if I preach not the gospel* (1 Cor. ix. 16). The more we appreciate this obligation, the more we co-operate with the Church to extend the kingdom of Jesus Christ throughout the world by means of the missions, the more souls will be saved and the more quickly will the divine promise that the entire human race shall form one fold under one shepherd be fulfilled.

It is a grave error, as we have intimated above, and it will bear repetition — to think that the conversion of the infidels is the exclusive business of the Pope, the bishops and the missionaries — an error that results in a general lack of interest among the faithful in the apostolate of the Church, and hence little progress for the missions. It is an undeniable truth that the faithful have an important, yes, a necessary, part in the apostolic work of the Church. So true is this, that without a widespread activity and continuous co-operation on their part the forces and the zeal of the bishops and the missionaries will accomplish very little.

The evangelical work of the Church is, as it were, a great battle against the spirit of darkness and of error. To repeat what we have said above — just as in a material war not only the kings and the generals are engaged, but also the very nations themselves that furnish the soldiers and the supplies, so in this

war of spiritual conquest the faithful must supply the men and means.

This comparison is illustrated very clearly by a Bishop in China who, taking his example from the world war, expresses it thus: "In order to save the souls of the pagans, who are our brothers, created like ourselves to the image and likeness of God, and destined for Heaven, ransomed like ourselves by the Precious Blood of Christ on Calvary, the missionaries do not mind either fatigue or sacrifice. They offer their lives, they would be happy to shed their blood, if they could at this price satisfy the cry of Almighty God, 'Da mihi animas — Give me souls'! But these souls are like the waters of a great overflowing river, and the missionaries are not numerous enough nor sufficiently well supported to turn their course towards Heaven. In order to keep them from rushing headlong to Hell, we would need a whole army of generous auxiliaries.

"The great war was won by the indomitable valor of our soldiers, but more especially by the support of the entire country. While the former were fighting at the front to reconquer the invaded territory, in the rear and at home many were working for them. They were working by their prayers in the churches, by their sacrifices at home, by the ammunition they prepared in the factories and by the reinforcements in the trading camps — and, thanks to this general impetus and to this combination of all forces for the triumph of a common cause, the country was liberated and the war was won. Left to themselves our soldiers would have fought bravely; they would have died like heroes — but without a decisive victory.

"What encouraging prospects for us poor missionaries! For are we not soldiers, soldiers of Christ, who fight and die for a noble cause, for the defence of the rights of an offended God, and for the liberty of souls who are enslaved by the devil? We are struggling to dethrone a tyrant who has usurped the place of God in China, in India, in Africa, in all pagan countries, where he is worshipped and has magnificent temples, altars, sacrifices, ministers without number, solemn processions, celebrated pilgrimages, and millions of slaves at his feet. Every year we inflict appreciable losses upon him; but to conquer him, just as the soldiers in the great world war conquered the enemy, we must have more munitions, greater reinforcements, the support of the rear lines, the help of our brothers in Christian countries. Then we shall go ahead and millions of slaves of the devil will be freed by us, returned to their family, the Church, to their Father, God, to their Fatherland, Heaven. What a sublime cause, what magnificent results!"

The first Christians understood that they had a duty of co-operating in the work of spreading the Faith. They supplied everything that was necessary to Our Lord and the Apostles. We read in St. Luke (viii. 2, 3) that many persons, whose names are even given, ministered unto Him of their substance. Now Our Lord surely was not obliged to receive help, for He was the Master of the universe. If He accepted assistance and made use of it, it was certainly to show us our duty toward those who continue His mission. In the Acts of the Apostles (iv. 34, 35) we read that the first Christians sold their property

and *brought the price of the things they sold and laid it down before the feet of the Apostles,* who made use of it for the needs of the new Christian communities. In his epistles St. Paul frequently exhorts the faithful to take up collections for the newly formed churches, for they were poor and persecuted. And St. John in his third epistle exhorts Gaius to help the propagators of the Gospel, telling him that we must assist all who are engaged in this work in order to co-operate with the truth. The faithful of the first centuries of Christianity understood this duty of co-operating in the diffusion of the Christian faith, and they worked zealously not only in assisting the preachers but by becoming propagators of the Faith themselves. There are two valuable passages from Eusebius and Origen which most eloquently give testimony of this fact.

Eusebius speaking of the beginning of the second century says: "There were also at the same time many disciples of the Apostles still living who built upon the foundations of the Church laid by the Apostles, splendid edifices of the Faith, everywhere preaching the word of God and scattering broadcast over the earth the fruitful seed of the kingdom of Heaven" (History of the Church, III. 27).

Origen says: "The Christians, as far as they can, are diffusing the Faith in every region of the world. Some have taken upon themselves the duty of going not only through the cities but even the towns and villages to gain souls for God. Let no one say that they do this for personal gain, for frequently they do not have even enough to eat . . . and if in our day considering the great number of those who are

converted to the Faith, some rich people, those in high positions, noblemen, and pious women receive kindly and give hospitality to the messengers of the Faith, etc." (Contra Cels, III. 9).

Co-operation in the apostolate of the Church is for Catholics a most strict obligation, a bounden duty. It is not we who say this, it is the highest authority in the Church, Our Holy Father Benedict XV, who in his recent Apostolic Letter "Maximum Illud" thus admonishes the faithful:

"It is gratifying to address all those who by a special favor of the merciful God are in possession of the true Faith, and share in its innumerable benefits. They should first of all consider by what sacred obligations they are bound to lend their support to the missions among infidels. For God *gave to every one of them commandment concerning his neighbor* (Eccl. xvii. 12), which commandment is all the more urgent when our neighbor is under a greater necessity. Who in fact stands in greater need of our brotherly assistance than the Gentile races which, in ignorance of God, are enslaved by blind and unbridled instincts and live under the awful servitude of the evil one? Whoever, therefore, contributes, as far as in him lies, to enlighten them, chiefly by helping the missionaries, performs his duty in a work of the greatest moment and acquits himself in a manner most acceptable of the debt of gratitude he owes to God for the grace of his own Faith."

The Holy Father clearly speaks of a real duty and gives the reason as well. Memorable also are the words of the immortal Leo XIII, who in his wonderful Encyclical "Sapientiae Christianae," said:

"Among the obligations which bind us to God and to the Church, we must count as the most important one, which *binds everyone*, that of striving hard and laboring as far as is in our power, for the propagation of Christian truth."

We shall sum up the argument of the learned Lacordaire to show the importance of this duty. He asks this question: Was it only to His disciples that Our Lord said, *Go, teach all nations?* No, he answers, these words were spoken to the whole Church of which the disciples were the first representatives. Every duty that Our Lord imposed upon the disciples is binding upon the whole Church. Among all the members of the family of Christ everything is held in common. To say that this is the obligation of some Christians in the Church and not my obligation is unchristian. Speaking to the first Christians, St. Peter said: *But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people, that you may declare his virtues, who hath called you out of darkness into his marvellous light* (1 Peter ii. 9). Just as we are heirs of light through our forefathers so we are dispensers of light to posterity and to our contemporaries. The Sun of Justice did not shed its rays upon us only for our own benefit, but in order that we might illumine everything about us.

Therefore it is true according to Holy Scripture and tradition that when Christ said *Go, teach*, He spoke to His Church with whom He will remain even to the consummation of the world. His Church is *Apostolic*, and this title which belongs to His Church as a body belongs also to each individual member of

the faithful. Therefore, as every member of the faithful is *Catholic*, by the bond of universality each one is also *Apostolic* on account of the mission given to him of diffusing the light of the Gospel throughout the world. Where is the Christian who does not realize that wherever his influence is felt he is bound to communicate the Faith that is in him? Proselytism is an instinct of nature. With much greater reason it is the instinct of supernatural truth and, for the Christian, is a solemn mandate from above. Therefore, if we are *Apostolic*, we must contribute to the apostolate, and this is binding upon all of us.

This duty of co-operating in the apostolate is so binding that failure to fulfill it makes us guilty before God. If the Popes say that co-operation in the propagation of the Faith is our chief duty, a most strict and bounden duty of all Christians, we cannot disregard it with impunity. A duty is an obligation imposed by a law, and every law has its sanction or impending punishment to be meted out to the transgressor. At first this may seem rather severe, but keep in mind what follows. The conversion of the heathen is a work of God inasmuch as it is His gift; but it is also a work of man inasmuch as no grace comes to us with which we are not obliged to co-operate. Wonderful mystery that caused St. Augustine to say: "He who created you without yourself will not save you without yourself." God bestows upon all infidels the grace that is necessary and sufficient for them to be saved. Remember, however, the correspondence to this grace, the bestowal of new helps and hence the salvation of these souls are in great part bound up with the effective co-opera-

tion of the so-called secondary causes which are intelligent and free, to which Our Lord has entrusted the conversion of the nations. These intelligent and free secondary causes are also the same faithful to whom as soldiers of Christ the expansion of the kingdom of God has been entrusted. Otherwise what meaning would those words of Our Father have on our lips — "Thy Kingdom come" — if we were dispensed from all co-operation which man can offer to make them effective?

Cardinal Giustini, Patriarch of Venice, whose discourse we shall sum up, says on this point: "Since individual Christians must also co-operate in extending the kingdom of God upon earth, we should dread the thought that our failure to do so will be in violation of the divine dispensation, and will deprive many souls of the celestial gifts which would have been theirs, if we had exercised greater zeal." We see now why to co-operate effectively with God and to fulfill the sublime designs of His providence, there have always arisen in the Catholic Church holy institutions having for their purpose the extension of the kingdom of God on earth by making all the faithful zealous *co-workers of God*, as St. Paul so well expresses it. Hence it is wrong to think that it was only to the pastors of souls, to priests, and not to anyone else in the world that Our Lord assigned this most noble and most sublime office of becoming instruments of grace more or less direct for their fellowmen.

We hesitate to say that this duty of co-operating in the propagation of the Faith is one of justice for the individual members of the faithful, although

In Each Leper's Body there is a Soul to be Saved

there are men of distinction who hold this opinion. Msgr. Martin, Bishop of Luigiana, says that to help the missions is not a work of supererogation but an obligation of justice and of Christian charity, having to do with the interests of the glory of God and the salvation of souls. And the Bishop of St. Floux, speaking of giving alms for the missions, makes use of these very words: "It is an act of justice rather than a gratuitous contribution that I propose to you. It is a tribute which Jesus Christ demands and not a favor that He asks. Can you live in shameful indifference towards your brothers whom you are able to save? If you do not save them, do you think that you will be without fault before God?"

But even if the duty of co-operating in mission work is only one of charity, it does not cancel our responsibility, because charity also has its obligations. If each one of us is bound by divine precept to assist his neighbor in temporal affairs, is not this duty greater, even if only one of charity, when there is question of providing for his spiritual and eternal welfare?

In the Gospel we read that on the Last Day Our Lord will judge us principally upon the fulfillment of our duties of charity towards our brothers. *I was hungry, and you gave me to eat*, He will say. *I was thirsty, and you gave me to drink . . . naked, and you covered me . . . I was in prison and you came to me* (Matt. xxv. 35, 36). These are bodily needs, and if our failure to supply them merits eternal damnation, what must we think of the judgment that will be meted out to those who, being able to do so, have not lent a helping hand to lessen the more pro-

found and deplorable needs of souls? Not to heed these needs, to look indifferently upon millions of men created like ourselves to the image of God, many of whom will be eternally lost, and not to do anything to save them, to even contribute by our indifference to their damnation and allow them to descend into the eternal abyss — does this not mean that we are gravely negligent in those things which Our Lord demands of us?

At the present time greater progress in mission work depends upon the faith and generosity of Catholics, who are the only source of supply for the apostolate. Weigh well and try to remember what follows. It is necessary for the missions that the sources of supply be well organized among Catholics, and that all appreciate the grave responsibility of the present moment by seconding the merciful designs of God for the eternal salvation of millions of souls. For it seems that in our day God has in great measure made the progress of the propagation of the Faith depend upon the moral and material help given by the faithful at large to this wonderful work. It is absolutely necessary that the faithful look upon the obligation of converting the world to Jesus Christ as one that is placed upon the whole Church, and the Church is not an ideal and abstract organization but a body of living and active members all of whom have in different degrees their share in this responsibility.

There is a great lack of this sense of common obligation and responsibility for the propagation of the Faith among Catholics, who if they are sometimes induced to help the missions, do so from other

motives, most noble indeed, like that of zeal and love of souls, but not as if it were an obligation, while we find Protestants looking upon the mission cause as their own, and upon co-operation in missionary work as a definite part of their religion and of their religious life. However, there is no reason to be discouraged with the progress made up to date. Through active propaganda Catholics will soon arrive at the point where the question of missionary co-operation will have the place that it merits.

We may sum up the argument of this chapter as follows: The office of sending missionaries and of directing the work of the apostolate belongs to the Holy Father and to those to whom he has entrusted it. The office of going and preaching belongs to the bishops and missionaries. Finally, the office of supplying the men and the means belongs especially to the faithful instructed and guided by their pastors.

CHAPTER XIV

THE KEY TO THE MISSIONARY PROBLEM THE WORK OF THE CLERGY

HERE we find ourselves face to face with the key to the whole missionary problem. The faithful in general do not know that they have a duty toward the propagation of the Faith. First they must be instructed, educated. Then their energies must be marshalled, their forces must be organized and placed at the disposition of the Church. Lastly, from their midst the missionary personnel must be recruited by favoring vocations to the apostolate among our Catholic youth. In a word — it is a work of education, of organization, of recruiting. This triple combination is absolutely necessary in order that the apostolate to the pagans may have a solid base of organization and of assistance in Christian countries. Now who else can do this except the clergy? Who is the master, the guide, the inspiration of the faithful, if not the priest? If this greater confluence of all forces is absolutely necessary for a wider and more speedy spiritual conquest, if it is impossible to have this co-operation without the work of the clergy here at home, how correct it is to say that the key to the missionary problem lies in the hands of the clergy!

First of all, a general campaign of instruction is necessary. Who is the authoritative teacher of the

faithful in the things that have to do with the Faith and their religious duties? No one but the priest. There is no better or safer way to bring a truth to the minds and hearts of the faithful than through the priest, who alone has the authority to teach, and the influence as well. When he preaches and persists in inculcating an idea it is sure to be accepted by the faithful as a rule of conduct. Suppose that a hundred, a thousand priests espouse this cause of God and give regular instructions upon the missions: imperceptibly their spirit and their zeal will be caught up by the faithful, and we will have a hundred, a thousand more communities ready and willing to work with the Church in the interest of the apostolate.

A Protestant propagandist has said that the weak point in the work of evangelization is not in the missionaries nor in the pagans nor even in the faithful . . . the weak point is to be found in the pulpit. He is not far from the truth. When the missionary idea will have taken possession of the pulpit we shall have made great progress in missionary co-operation.

Some would place this obligation upon the passing missionary, because he knows from practical experience much more than the priests at home who have never been to the missions. Now and then, it is true, some missionary returning for the sake of his health or for some other reason, is invited to preach a sermon or give a conference on the missions. As a rule he speaks of his own mission and of his own particular needs. His sermon excites admiration and arouses a passing enthusiasm, a collection is taken up and — it is all over. The people, taken by surprise, are merely impressed by the thrilling experiences

they have heard, but they have little opportunity to learn anything about the general topic of missions, they have not been instructed upon the great problem of the Church's apostolate to the heathen, upon the progress and needs of missions in general. This instruction the priests at home can and should give, for since they are the ministers of the Gospel they are the natural ministers for such preaching. For this it is not necessary that they have visited the missions. No priest who preaches on heaven, purgatory, or hell has ever been there, and yet what eloquent sermons some can deliver on these subjects!

Even when the faithful do contribute to the appeal of a poor missionary, they are prompted more by the goodness of their hearts than by a sense of obligation to help the cause of Our Lord and Saviour Jesus Christ, and to save souls. Let us not be understood to decry the educational and the highly spiritual benefit of a sermon from a real live missionary. It is sublime in its effect — but no missionary who is looking for a good collection is going to insist upon the obligation of the faithful to help him. If he does, he will get a poor response. His key-note must be sympathy for himself, his confrères, the Sisters and children in his far off mission, etc. When all is said, how few missionaries the faithful can ever have an opportunity to hear! Moreover, the proper place for the missionary who occasionally comes among us is not here. He should not be obliged to leave his post and abandon his work to support himself and his apostolic activities.

But the principal reason why the priests and the pastors of souls here at home are the natural min-

isters of missionary preaching is found in the fact that in the midst of the faithful they are the representatives, the authorized ambassadors, of Jesus Christ, who should make known to their people His holy will. It is the priest, the pastor, who should tell his people that Our Lord came upon earth and died for the salvation of all men; that the purpose of His life and death was the establishment of His kingdom throughout the entire world; that this is His great desire, His holy will. What is the Gospel if not the expression of this *will*, which must be made known in order that it may be fulfilled? Who has the duty to make known and to preach this *will*, this divine plan of universal redemption, if not those who are called the ministers of the Gospel?

We have shown in the previous chapter that the cooperation of the faithful in the propagation of the Faith is a religious duty. Who has the obligation of instructing the faithful in their duties if not our priests? When the sublime plan of Jesus Christ for bringing the entire world into subjection to His law of charity by means of the apostolate is presented to the faithful, it will be easy to show how the carrying out of this design is entrusted to the zeal, the activity, the generosity of all Christians, of all true disciples of Jesus Christ.

Missionary preaching will not only educate the people, but increase their spirituality by broadening their mental perspective and by opening their hearts to the cause. The faithful are often enough reminded of the necessity of saving their own souls. They are told that this is the chief duty they have to perform, that it is their most important obligation.

We answer that while this is the chief duty they have as individuals, it is not their only obligation as members of the Church of Jesus Christ. He is not a true disciple of Christ who does not know or interest himself in the love that Jesus has for souls and the need that souls have of Jesus. These things must be preached to the faithful in order that they may become true disciples of the Master, sharing with Him the designs He has for the salvation of all souls and the solicitude of His charity for them. Certainly the spirituality of the faithful is increased when, to use the words of Pius X, of happy memory, in his Letter to the Superiors of Missionary Societies, they are shown "how the precept of charity is not limited to those who are closely related to them and to the needs that appeal to them most forcibly, but that in the immensity of space and on the other side of the seas there are other skies and other lands and countless souls that still lie in the darkness and in the shadow of death," to whom likewise they should extend the fruits of their benevolence as an expression of loving gratitude towards the Master, Who has preferred them by permitting them to be born in the bosom of the Church.

And what of the effect upon the preacher? Both reason and experience show that he who begins to work for this holy and divine ideal of making Jesus Christ known and loved by all men becomes a better and a more noble man himself. His spirituality is intensified and his practical interest in his own soul and his own church increases proportionately. What a divine transformation we see when a parish, a diocese, is set on fire with zeal for the propaga-

tion of the Faith as if it were animated by the Holy Ghost! Let us remember the Church of Pentecost.

In our enthusiasm for the cause — it is gripping once it takes hold of one — we have wandered from our subject. From what has been said, it follows that the organization of the faithful rests with the clergy. The priest is not only a teacher of the faithful, he is also the guide in every Christian movement in the Church. He should not consider his parish merely as a part of the Vineyard to be cultivated, but also as a force to be trained for the accomplishment of the great plans of conquest of Our King and Our Lord Jesus Christ. The forces of the Church offered by the body of the faithful have been marshalled with success in the interest of many other noble causes, but they have been used for the missions only in a very small way through the Society for the Propagation of the Faith and the Association of the Holy Childhood. Much of what is done today for the missions is the fruit of private initiative and personal zeal. Catholics lack a general interest, a vast, powerful missionary activity, well planned and ably directed such as is demanded by the importance of this cause. We cannot have such action unless the clergy will promote and guide it. Just as we cannot dispense with the work and the guidance of our priests in other religious activities, so we need them in this most important one of organizing the forces of the faithful in favor of the greatest undertaking of the Church.

Now it remains to speak of something that is equally important — the recruiting work of the priest for the missions. The first need of the mis-

sions is naturally missionaries — a greater number of holy and capable men. In order to preach the Gospel effectively to the Chinese — we cite this race because they are more numerous than any other — we would need not less than one missionary for every 10,000 pagans. At this rate the Church should have an army of 40,000 missionaries for 400,000,000 Chinese, while at the present time she has for the conversion of this great modern republic only 2,000 apostles. Vocations for the missions today are developed chiefly through mission literature. It is the missionaries themselves who attract other missionaries through their letters. This is a means of which Our Lord will continue to make use, but it is the clergy more than anyone else who can and should favor vocations to the apostolate. Who, if not the clergy, have in hand our Christian youth? Who is in a better position to discover and cultivate the germs of a vocation than a parish priest, a director of a college or of a parochial school? What a unique opportunity priests have of recruiting new apostles to preach the Gospel of Jesus Christ!

It is not difficult to cultivate vocations. Of course, a priest inflamed with zeal for the propagation of the Faith is needed. He will frequently speak of it to the faithful and especially to the young men. He will spread mission literature. He will pray and get others to pray for the conversion of infidels, and for the multiplication of evangelical workers. He will transplant his spirit into the souls of those whom he directs. Would it be difficult for such a priest to discover among his parishioners some young men predestined one day to become apostles of Jesus? And

what a power for good such a priest is in a parish! The people will not fail to remark his love of souls. His confessional will be crowded; his advice will be sought; when he preaches, there will be an unction in his words that will touch men's hearts. Such a priest is a treasure in any parish.

Hundreds and hundreds of fine, generous-hearted young men with all the requisites for becoming missionaries are to be found in the United States, in all Catholic countries, and in large Catholic centers in Christian countries, but they will never become apostles, because there are so few to appeal to their faith and their generosity. It is true that vocations come from God, but they are discovered and nurtured by human means which have been placed in our hands.

Let us elevate the Christian sense of our people, let us enliven their faith, let us interest them in the great subject of the missions at every opportunity and in every way that will appeal to them. This means which Providence places in the hands of the Church is for us here in the United States new and powerful. Let us show the people that our Faith is neither dead nor dying, but on the contrary that it is a living reality that is being propagated, that it is not a thing of the past but essentially something of the present day.

We read of a Protestant pastor, Rev. Andrew Fuller, who, wishing to arouse his congregation from its indifferentism, delivered a sermon on the duty of the Church of preaching the Gospel to the world. The sermon made a great impression, and the following Sunday he preached again on the obligation

of the Church of spreading the Gospel throughout the universe. The following Sunday he preached upon the same subject. Finally the people began to reflect and to say that if the Gospel could save the world, why could it not also save them and their children. "That moment," said Bishop Hendricks, who tells the story, "marked the beginning of the greatest spiritual awakening ever experienced in a community."

Why are vocations on the decrease in Europe? On account of the religious indifferentism that has taken possession of so many souls. We must remember that we become indifferent to the things we are accustomed to, to things that are old and decrepit. It is still water that becomes stagnant. For many so-called Christians religion is a thing of the past. Lest we should allow such a spirit to develop in the United States, let us be up and doing, let us enter into the glorious movement of the apostolate of the present day, let us have a share in what is being done and what can be done with our assistance, and we will guard the faithful against indifferentism.

Why, we repeat, are vocations to the priesthood diminishing in Catholic Europe? Is it not perhaps a just punishment for lack of correspondence to the great commission received from Our Lord to propagate the Faith in the entire world? Oh, how quickly and how easily a greater interest, a greater missionary awakening will place at the disposition of our Christian people the treasures of divine mercy! God cannot be outdone in generosity. He will return to us a hundredfold the spiritual benefits that we will procure for the souls of the infidels by means of greater zeal for the propagation of the Faith.

Some will offer the old objection that we need priests at home. This is no argument. The Popes have repeatedly urged that vocations to the missions be favored and promoted in seminaries. Recently the reigning Pontiff has made a very strong recommendation in regard to this matter in his Apostolic Letter "Maximum Illud," in which, addressing himself to the bishops, he says:

"We must remedy the scarcity of missionaries. Great as it was, it has become appalling during the war, so much so that many portions of the Lord's Vineyard have lost their laborers. It is for this that we make a special appeal to you, Venerable Brethren. You will do a deed most consonant with your love for religion, if among your clergy and in your diocesan seminary, you carefully nurse the seeds of vocation to the missions which you may discover in them. Do not be misled by appearances or moved by earthly reasons, as though a gift to the foreign missions were a loss to your diocese. For every priest you send abroad God will raise up several others to do the work at home."

Perhaps some will see in what has been said throughout this chapter a sort of veiled reproach to the clergy of the past for their lack of activity in regard to this important question. Nothing of the sort is intended. Every period in the progress of the Church carries its own special obligations and responsibilities. A few centuries ago this great, general co-operation of the faithful in the work of evangelizing the world was not so urgently needed, although even in those times generous friends and benefactors of the missions were not wanting. It

was the Holy Father directly, the Propaganda with the means at its disposal, kings and governments, that promoted the propagation of the Faith. The mission field was much more restricted than at the present time and missionaries were not lacking. Under these circumstances the clergy were little concerned about a need that was already properly provided for.

Today things are entirely changed. The Propaganda has been impoverished, governments no longer provide for the needs of the missions. The whole world, on the other hand, is ready to embrace the Gospel and hence the missionaries and the means are not adequate to the needs. At the present time we find ourselves in the Popular Period of the propagation of the Faith. Today the Church expects from the faithful alone, inspired and directed by the priests, the men and the means for this great work. Now we see the new duty of the clergy — the new responsibility of stimulating, of encouraging and guiding the missionary movement in the Church. For this the Holy Father has made clear to the bishops his desires that the clergy organize in the interests of this new need. It is from this union of the forces of the clergy that he expects a great awakening in the missionary activity of the faithful. In the Apostolic Letter quoted above the present Holy Father says:

"But that our wishes may be carried out with better security and success, you absolutely must, Venerable Brethren, direct, so to say, the training of your clergy towards the object of the missions. The Faithful, as a rule, are willing and love to support apostolic men; but you must make a wise use

of this inclination, for the great benefit of the missions."

A hundred years ago there was no talk of Catholic action and of social movements. Today in order to cope with new dangers to which the Faith is exposed, new methods of defence have sprung up in the Church and the clergy have become the inspiration and the guide of Catholic action. Little by little as the clergy learn more about the condition and the needs of the modern apostolate to the heathen, and are better acquainted with what they can do in promoting it, there is no doubt that they will become the inspiration and the guide of the missionary movement. The Missionary Union of Priests was recently instituted for this very purpose, and we are pleased to say that thousands of priests in Europe are already affiliated with it.

Let us close this chapter by repeating that what we have said is in no way evidence of inactivity on the part of the clergy of years gone by, but merely an explanation of a new obligation. In the United States, where the Church has but recently passed from the jurisdiction of Propaganda, the foreign mission problem is comparatively new. The Church in America still has its missions in the South and West. But if we can judge from the success of the past ten years attained by the foreign mission seminaries, and of the collecting agencies in the dioceses where they are established, the clergy of the United States will not be found wanting when they are all called upon to lead their people in this glorious movement.

CHAPTER XV

THE CO-OPERATION OF RELIGIOUS, OF SEMINARISTS, AND OF WOMEN

It has undoubtedly been remarked by this time that we do not excuse anyone from co-operating in mission work. In two separate chapters we have endeavored to show that the co-operation of the faithful as well as of the clergy is needed, and we have indicated that the key to the whole problem is in the hands of the latter. This chapter will have to do with the members of Religious Orders, Congregations, and Societies of men and women.

We are of the opinion that Priests, Brothers, and Sisters — in general, all those who live in communities — should do just as much as other people and a little more, because of the very fact that they are Religious, that they are consecrated to God's service and hence eager to obey not only the commandments but also the counsels and the desires of Our Lord; and of all the desires of Jesus Christ the most ardent is, without a doubt, that the souls of so many millions of infidels be saved. The Religious — Priests, Brothers, and Sisters — who love Jesus Christ, naturally and by their very vocation should be fervent promoters of the missions. He who is not does not really love Christ, or loves Him only very imperfectly, and is not excused on this account. The monasteries and convents and religious houses in

general should be furnaces of apostolic fire, centers from which radiate a burning zeal for the propagation of the Faith throughout the world. If we do not find interest and love for this great cause of God and of souls in these houses of the Master, where shall we find them? Religious have consecrated their lives to Our Lord, Whom they call and Who actually is the Spouse of their souls. They make continual protests of boundless love and most perfect obedience. Is it not inconceivable that they can be indifferent and negligent and do nothing to procure the salvation of so many millions of souls for whom Jesus has shed His Most Precious Blood? Is it not inconceivable how a Religious — Priest, Brother, or Sister — can profess to love Jesus Christ and be wanting in missionary zeal? Oh if in all the Religious houses of the United States, of all Catholic countries of the entire world, there burned this zeal for the propagation of the Faith, how much more quickly would the Kingdom of God reign in the souls of the poor infidels!

We think we hear an objection: What can those who are consecrated to the service of Almighty God and live in community do for the missions, if they are entirely occupied and absorbed in the duties of their ministry and in various educational and charitable works as well, or if they are cloistered and thus have no contact with the outer world?

They can pray! While the missionaries in the field are fighting to wrest countless souls from Satan's grasp, the Religious, whether cloistered or not, should pray and do penance in order that Our Lord may help His apostles and render their labors

fruitful. All the holy Religious, men and women, without exception, have understood and practised this great apostolate of prayer. If time permitted, we would cite beautiful examples of such zeal. St. Teresa always had a place in her heart for the souls of the infidels, and she did the very best she could to obtain their eternal salvation by prayer and rigorous penance. In the Bull of canonization of this noble heroine of the Church, Gregory XV says: "She deplored with incessant tears the sad condition of infidels and heretics; she prayed continually, fasted, did penance even to the scourging of her poor weak body for their enlightenment."

St. Mary Magdalene of Pazzi nourished the same sentiments. One day rapt in ecstasy she said: "Oh if I only could, I would take all the infidels and lead them into the bosom of our holy Church." She so took to heart the conversion of the abandoned souls of the infidels that she constantly spoke of them, and often offered up for them the Blood of Jesus together with many Communions and penances, and she endeavored to inculcate into her Religious these same sentiments.

In the life of St. Veronica Juliani we read how this Saint would have liked to preach the Faith to all the idolatrous nations, and she wrote: "I performd many penances for this purpose, and while I was chastising myself I said, 'Dear Lord, I will not cease scourging myself if these souls are not converted to Thee.' I passed many hours doing this and I always felt eager to suffer for the conversion of souls."

The Blessed Martyr of Oceania, Peter Louis Mary

Chanel, would address today to the Sisters of all our Congregations the words that he spoke, upon leaving Bellay, to the religious of Bon Rèpos, of which Order his sister was a member.

"Oh how noble and how beautiful is the mission of our holy Mother Church! Like the sun she should tour the entire world illuminating and vivifying it. The course is laid out for her by her Divine Spouse and she must follow it in spite of every obstacle. Heaven and earth shall pass away before the promise of Jesus Christ that the Gospel of the Kingdom will be preached throughout the entire world shall pass away. There will not be a country so barbarous or so hidden that His divine light will not penetrate it." And after having shown how the Church had fulfilled its mission, he added, "Notwithstanding your inability, dear Sisters, to go and preach the Faith among the infidels even unto the ends of the earth, may you nevertheless be missionaries in your blessed solitude. The apostolate of prayer is not less efficacious than that of the priesthood. The great Apostle of the Indies understood this very well when he wrote from Asia to his beloved brothers in Rome: 'I am nothing but a sinner and am not worthy to be an instrument for dispensing the mercies of God to these poor people; nevertheless remember me in your prayers and I am sure Our Lord will use me to plant the Faith in this idolatrous land.' It was revealed to St. Teresa that the conversion of thousands of infidels was the fruit of her prayers. Perhaps you will say that you cannot pray with the fervor of this Seraph of Love, but you must not forget that you are all living

members of the Church which never prays in vain, and as such have you not a right to unite your petitions with those of the Spouse of Jesus Christ? Oh, yes, it is more than a right, it is a duty."

St. Francis of Jerome, St. Alphonsus Liguori, St. Philip Neri, St. Ignatius Loyola, St. Francis de Sales, St. Vincent de Paul, all the saintly Religious and Founders of Orders desired to dedicate themselves to this holy apostolate, and not being able to do so, prayed incessantly, performed acts of penance, and helped in a thousand ways to promote the conversion of the infidels. All consecrated persons, if they are animated by the spirit of these Saints, which after all is the spirit of Jesus Christ, should pray and offer their labors and sufferings and penances for the conversion of souls.

But is this all the Religious can do for the missions? By no means. It would be impossible to estimate the amount of good they might accomplish. How many opportunities Religious priests have in the exercise of their ministry, especially by preaching, to inculcate a love and a zeal for the missions in the faithful, and how much they can do among the young men in their colleges! And the Sisters, who are counted by the thousands in the United States, if they are inflamed with missionary zeal in their colleges, academies, schools, and other institutions, if they are devoted to the work of the missions, by spreading a knowledge of their needs, by collecting the pennies, the nickels, and the dimes of their pupils, by encouraging vocations, what an immense service they will render to the Church! What a lever they have at hand in the excellent mission-

THE BEST SCHOOLS IN THE SOLOMON ISLANDS ARE CONDUCTED BY THE SISTERS

ary periodicals now published in the interest of the seminaries and collecting agencies, with which they can lift the minds and hearts of our boys and girls, our young men and women, to think of the things of God, to love the millions of abandoned souls for whom Jesus Christ shed His Precious Blood! IF EACH ONE WHO READS THIS BOOK WOULD SEE TO IT THAT HE OR SHE IS RESPONSIBLE FOR SOME OTHER PERSON READING IT, AND WOULD ENDEAVOR TO DISPOSE OF A FEW COPIES (THE ENTIRE PROCEEDS OF WHICH WILL BE DEVOTED TO THE MISSIONS), IT WOULD BE IMPOSSIBLE TO MEASURE THE GOOD ACCOMPLISHED FOR SOULS.

Religious priests, Brothers, and Sisters have also an obligation like other Christians to contribute to the propagation of the Faith. Individually Religious can give nothing, but Superiors may contribute for the entire community — in fact, they have an obligation to do so. With the exception of the cloistered communities or others that are very poor, there are many houses of Religious, both men and women, sufficiently well provided with means to make a pecuniary contribution to the apostolate every year or even every month. In the financial report of the missionary works of a diocese, if there appeared contributions from the various Religious houses and the institutions under their charge, it would be most edifying sign of progress along the line of missionary co-operation in the apostolate of the Church. This is an example which the faithful have a right to expect. Oh, if the co-operation of the Religious in the work of the missions were only general, active, zealous, and intelligent, we would

take a great step forward in the apostolate; we would give hundreds and thousands of apostles to the Church; we would co-operate most effectively in the salvation of innumerable souls. Our Lord will more easily overlook the failure of the laity to do their duty in this matter than that of souls consecrated to His service. He has the right to expect the latter to co-operate with Him in the work of redeeming infidels.

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If the clergy hold the key to the missionary problem, it is in the Seminary that they must be taught how to use it.

In many seminaries we find that the students read missionary reviews. In some, academiae, mission circles, and branches of missionary societies have been established. Europe is more advanced in promoting the mission cause among seminarists than America. In the Urban College in Rome, popularly known as the Propaganda, the first Chair of Mission Science has recently been inaugurated, and it is hoped that other seminaries will soon follow this example. There should be such courses in every Catholic seminary. In obedience to the authoritative word of the Holy Father, who exhorts us to cultivate in the hearts of aspirants to the priesthood zeal for the missions, this activity should be intensified to the benefit of the apostolate and that of the seminarists themselves.

Missionary instruction, especially among those in the department of theology, should be very carefully directed in theory and in practice. The future priests should learn much about the missions

in order that one day they will be able to speak competently to the people. They should have a thorough knowledge of all the missionary aid societies approved by the Church in order that, when the time comes for them to go out among the faithful, they may encourage and direct the development of these works. For this double purpose, the important features of the missionary associations in seminaries should be the study of the missions, frequent mission debates, and the introduction of missionary books and reviews. In Protestant seminaries the study of missions and general interest in the missions are encouraged in a most extraordinary manner. Surely it should not be said that we Catholics lag behind in a matter of such vital importance for the future of the Church and for the propagation of the Faith in the world.

In a great many Protestant theological seminaries there is a Chair of Mission Science. In seventy-five per cent of the Protestant seminaries of the United States and Canada regular courses in this science are given. The students subscribe to many missionary magazines. A student of missions had the patience to examine the catalogues of 68 libraries in Protestant theological seminaries, and found that each one had an average of 603 volumes on missionary subjects. From the study of missions even among lay students there results zeal and interest that are often most practical. Thus the graduates of the University of Yale maintain a college in Chang-sha, China; the students of the University of Princeton support the so-called "Princeton Work" in Pekin; and the University of Michigan

has built a hospital at Basra in Arabia and supports the attendant physicians, who are graduates of its own medical school.

Where it is possible, there should be a Chair of Mission Science in our seminaries. Such a course could be made very extensive. It could embrace the study of missions in their relation to theology and Sacred Scripture, the history of missions, the methods, the opportunities, the difficulties, the results obtained in various countries in the religious as well as in the civil order, ecclesiastical geography, and statistics. We spend much time in our seminaries in the study of ecclesiastical history of centuries gone by; but we do not study with the same thoroughness the history of the heroic efforts of the Church in the field of evangelization during the last century and at the present time. We spend much time in the study and history of the old heresies, some of which do not exist at the present time except in name; but do we know equally well the modern heresies and the part they have in wresting from the Catholic Church the dominion of souls? The study of the past is erudition, the study of the present is life as well. What new horizons a Chair of Mission Science in our seminaries would open up to the minds of the young men! How useful and interesting would be the knowledge thus imparted! What novel and irresistible motives would be suggested for the defence of our religion, and how all this would improve the spirit of the young men for whom this study would be a real source of the most noble aspirations! It would even develop vocations to the missions; and blessed is the seminary where

such results come from mission study. What greater glory than to give apostles to God and to the Church for the conversion of the pagan world?

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If we admit the truth, we must confess that three-fourths of the material support of the Catholic apostolate comes through the zeal of women. This apostolate of women began in the time of Our Lord. In St. Luke (viii. 3) we read that Mary and Susanna and many others ministered unto Him of their substance. If we read the Epistles of St. Paul, we find that it was women, and for the most part widows of mature age and of tried prudence, who were chosen to take charge of the temporal needs of the growing Christian communities. This apostolate continued in one form or another all down through the ages. In the last century the participation of women in the propagation of the Faith has been more intense and active than ever before. We shall not mention the thousands of Sisters, truly noble heroines, who have dedicated their whole lives to the apostolate of the missions, for we have already spoken of them at length. We shall confine our remarks to the co-operation given by our women at home. The queen of all works of co-operation in the apostolate — the Propagation of the Faith Society — was the creation of women; and just as it was founded by them so was it propagated by them.

Father Ventura says: "This great and unique creation of women could not exist and would not expand except by their zeal and industry. These good souls who beg for the Faith, just as they do for charity, are the ones who induce men to join this

apostolic Society, that is constantly increasing the number of its members. These good women distribute a great number of the *Annals* which find their way into Catholic families, and by their touching stories awaken the spirit of faith and stimulate generous contributions in favor of the cause, even from worldly people and those who are more or less indifferent to the apostolate." And what is true of the Propagation of the Faith Society is verified perhaps to a greater extent in the Holy Childhood. Then there is that other worthy institution, the Sodality of St. Peter Claver for the African Missions. This also is due to the zeal of a noble Polish woman, the Countess Maria Teresa Ledochowska. Missionary societies of Catholic women have sprung up in Germany, Austria, United States, Spain, and elsewhere. Associations of women for providing the missions with vestments and sacred vessels are most flourishing in France, Belgium, and other countries, and many of the churches in the missions have been supplied with vestments procured through the money and the labor of the Catholic women of France. While all this bespeaks the extraordinary activity of women in favor of the missions and redounds to their honor, it is also a pledge of their future co-operation.

We should do all in our power to increase and encourage the co-operation of women. To begin with, all priests and especially directors of mission aid societies should endeavor, by appropriate instructions, to constantly increase the zeal and love of earnest women for the missions. Then they must enroll a great number of them as promoters in the

missionary agencies and encourage them to spread broadcast mission literature. In missionary propaganda women have an ability, a perseverance, a faith, and a love that overcome all difficulties and accomplish wonderful results. Most edifying examples might be cited, striking instances of what the zeal of poor, humble women has accomplished. Associations of Catholic women for making sacred vestments could be easily established in many cities. Missionary circles of women, as we now find them in some places, could be founded everywhere. Through the activity and zeal of good Catholic women, it should be easy to organize in every city and town various parties, entertainments, and other social functions for the benefit of the missions. It is only necessary to know how to stimulate and direct these activities.

There is a most active Missionary Association of Catholic Women, founded in 1902 by Fraülein Katarina Schynse, in Pfaffendorf, near Coblenz, Germany. The aim and object of this Association is the elevation of pagan women in the missions. In 1914 there were 224,138 members and they collected 166,776 marks, besides sending 64,000 marks' worth of clothing to the missions. This Society proposed to collect sufficient funds to place at the disposition of every bishop in the missions an annual contribution of at least 10,000 marks, in order that their work might accomplish something worth while in the lines along which they had planned. The blighting effect of the war was felt in this work as in many others, and we do not know in what condition it is at the present time.

Another Society, called the Association of Women Helpers of the Missions, is well established in Spain. It was founded in Madrid, in 1887, by Señorita Concetta Wall y Diago. The object of this Association is to work for the missions:

(*a*) By procuring and preparing clothing for the neophytes and poor children of the missions;

(*b*) By making vestments for mission churches;

(*c*) By supplying missionaries with rosaries, medals, and other religious articles.

The Society admits active and honorary members; the active members, besides contributing money, give their labor as well. The honorary members do not work for the missions, but help them by their prayers and alms, as well as by their influence and authority. All members meet once a month.

In France, the Society for Helping Departing Missionaries, which is very flourishing, has its headquarters at the Seminary of the Paris Foreign Missions. As the name indicates, its purpose is to provide personal equipment, sacred vessels and vestments, and the cost of transportation for all those whom the Seminary sends each year to its 35 missions. The Society also attends to the furnishing and repairing of linens for the students of the seminary. The members unite with Our Blessed Mother and the holy women of the Gospel in prayer for the pagans. The subscription is five francs a year and 120 francs for Perpetual Membership. The work is enriched by many indulgences.

In 1911, in Milan, the Association of Women Helpers of the Foreign Missions, which depends upon the Seminary for Foreign Missions, was

founded. It has its headquarters at the Convent of the Madri Canossiane, a community of Sisters, where the members meet once a month and receive the work which they perform in their own homes.

There are hundreds of missionary clubs of women in the United States. Some, like the Maryknoll Mission Circles, labor in the interest of special missionary societies; others are diocesan and parochial. Many are made up of college, academy, and school girls, or of young women who work together in the same store, shop, or factory. Where there is a Diocesan Mission Bureau or Office of the Society for the Propagation of the Faith, these zealous souls are in touch with the Diocesan Director, and send their vestments, sacred linens, and offerings through him to the distant mission fields. One diocese alone, where the mission agencies are well established, has almost a hundred of these clubs and circles, and they accomplish wonderful results for the mission cause. Some emphasize the literary side of missionary endeavor, many spend their time making vestments and sacred linens, while others confine themselves to gathering funds. Several of these clubs have through entertainments, parties, and collections established perpetual burses at Maryknoll, Techny, and Omaha for the Catholic Foreign Mission Society of America, the Society of the Divine Word, and the Chinese Mission Society respectively.

We have supplied sufficient information about some of the principal missionary associations of women, each with its own special activity and its own way of helping the cause, to give a general idea of the organization and the scope of these societies.

To win women to the cause of the missions is to render an inestimable service to the Church. Women, naturally more sympathetic and pious than men, born to love and to sacrifice, cultivate Christian charity almost as an instinct of their sex. They can become valuable auxiliaries of the apostolate and can prepare for the Church generations of apostles, by instilling into the tender hearts of our children deep sympathy for the pagans and fervent zeal for their salvation.

CHAPTER XVI

OUR YOUNG PEOPLE — THE HOPE OF THE MISSIONS

THE share in missionary co-operation reserved for our young people is most important. They are the hope of the missions. We shall consider this question under a double aspect — what we must do to educate our youth in regard to their missionary obligations, and what they themselves can and must do for this great cause. The chief reason why the Church laments the scarcity of missionaries and of means for the apostolate in the pagan world is found in the lack of suitable education for our young people. Our generation unfortunately did not enjoy the blessing of a real missionary education, so we must supply this deficiency to the rising generation. We must win over the minds and the hearts of the boys and girls, of the young men and young women, to the ideals of the apostolate, instructing them in the obligations and the responsibilities that it imposes. Only when this is done will the missions have genuine life and true prosperity.

It would seem best to begin with the teaching of catechism. As a rule our catechisms make no mention of the apostolic duty which the Church has of evangelizing the pagans, and they are absolutely silent about the duty of the faithful of co-operating with the Church in this great work. Here, therefore, we

have the first and the most important defect to remedy. We must see that a few strong paragraphs or, perhaps, a chapter be introduced into our catechisms upon the apostolic duty of the Church and of each one of its members towards the missions. It would be still better to place in the hands of our children the Catechism on Catholic Foreign Missions, and have them learn it as they do their ordinary catechism.[1]

The Rev. H. Fischer, S. V. D., in his book entitled Our Lord's Last Will and Testament, makes the following observations: "It is our duty to give to our young people instruction upon the missions. We must teach them that the last will of Jesus is part of our Faith and of the obligations of our life. Should not the child be instructed on this point and urged to be faithful to it? Christian teaching without missionary instruction gives the child an incomplete idea of his religion, injures the Church and deprives the little one of a most noble element of education. Childhood is the formative period. At this time the habits that accompany one during his whole life are formed. If a greater missionary spirit is to pervade all Christian people, if this spirit is to become a force for the expansion of the Church, the hearts of our youth must be made familiar with it. The fact that there are vast communities of the

[1] This booklet contains elementary information on the missions. There are two numbers (I–16 pages, II–32 pages). Both are illustrated. The English edition has gone through 200,000 copies. It has been translated into French, Spanish, and Dutch and will later appear in Italian, German, and Polish. The Catechism was compiled by the translator of this book and may be obtained from the Boston Office of the Society for the Propagation of the Faith.

faithful lacking in zeal and interest for the missions is a great disadvantage to the Church. It is a blot upon our system of training which has tolerated this great lack in her teaching. And this deficiency is the more to be deplored because of the harm that it does to the very souls of our young people. We keep from them one of the most ideal and attractive phases of our religion, that in which our Faith is manifested in all its victorious power, that in which all theories are turned to practical results. The child remains ignorant of those very things that would ennoble his heart and arouse in it the purest and most lofty sentiments, that would suggest new motives for the love of God and of his neighbor, that would excite in him the noblest and the highest aspirations. Take the young people in spirit to the pagan lands. They will better appreciate the benefits of being born in the bosom of the Church by considering what they would be had they not been thus favored by God. They will appreciate the value of religion in its relation to civilization and morals. What a wonderful influence upon our youth there is in the example of the heroic messengers of the Faith and in their lives of self-sacrifice and zeal for the propagation of that Faith, which is today so despised and depreciated! Oh, how many occasions the Catholic educator has of speaking about the missions to the youth under his care, during the catechism, history, and geography lessons!

But the educational effect of all this teaching is felt when it is put into practice. The children should be encouraged and directed to exercise their missionary zeal by joining the Association of the Holy

Childhood, by imposing upon themselves little sacrifices and acts of self-denial, by reading mission literature,[1] by praying and offering up their Communions for the missions. The subject of missions should be kept before them when they are under preparation for their First Communion, and they should be urged to offer this Holy Communion up for the salvation of the unfortunate pagans.

Among the children in many dioceses, missionary propaganda is on a very good footing, thanks especially to the zeal of good mothers and fathers and the interest taken by our Sisters in favoring the work of the Association of the Holy Childhood; but among our boys and girls in high schools, among college students, among the younger members of the professional and the working classes, missionary education and propaganda amount to almost nothing. If all the members of the Holy Childhood as they grow up would continue at least to give their little contribution, if they would increase it (and how easily this could be done), what an advantage it would be to the apostolate! How much money young men and women squander on useless things! But this is not the greatest injury to be deplored as a result of their ignorance. It is our youth more than our children who need to cultivate a love of the missions. Youth is a critical age, during which the Church has to lament the defection and the way-

[1] There are many periodicals well adapted for children, such as the Annals of the Holy Childhood, the Little Missionary, and the Maryknoll Junior. These providential publications are edited with the special view of interesting young people and giving them an education along missionary lines, and, consequently they should have a wide circulation.

wardness of many of her children. At this age the passions and human respect reap a harvest of victims without number. A zealous propagandist has said that the missionary idea would prove the very best preventative, and the very best preservative, the most helpful ideal that can be offered to offset the vagaries and caprices of youth. It is an ideal before which those of the world vanish, an ideal that serves young people as a helpful basis of comparison for judging the fleeting and inferior value of earthly ambitions.

In the conduct of the various circles, clubs, and organizations of young men and women the missionary idea will prove such a stimulus to fruitful activity that if you want to put new life and action into such gatherings, introduce this question, and the result is assured.

What absorbing themes for conferences in our mission circles are offered to our students, our promoters, our propagandists! Great, indeed, is the scientific contribution that the missions have given to the world. Certain peoples and tribes would never have been known had it not been for the work of the missionaries who have enriched the sciences and the arts with their writings, and who have published dictionaries and grammars — the foundation of literature in the various native languages. There is no science to which the missionary has not made his invaluable contribution — history, geography, the natural sciences, medicine, philosophy, sociology, etc., all have received valuable aid from the missionaries. The object and aim of a missionary society for young people should be fourfold: spiritual, educational, financial, and above all, should aim

at propaganda. (a) *Spiritual* — hence it should give the first place to Holy Communion, prayer, and other devotions, together with practices of self-sacrifice; (b) *Educational* — by urging the study of missions through conferences, lectures, correspondence with missionaries, the methodical reading of magazines and of all kinds of missionary publications, and by writing for missionary periodicals in general; (c) *Financial* — by collecting funds for the missions in general or for special needs. This may be done by securing members for the established missionary societies or by inducing people to donate special gifts, by giving parties, etc., by collecting stamps, tinfoil, papers, or old jewelry, and turning them into cash; (d) *Aiming at Propaganda* — by spreading a knowledge and an interest in the missions among all classes of people. This may be done by talking about the missions in season and out of season, and such personal propaganda is the most effective; by giving and encouraging conferences; by establishing mission circles and especially by distributing mission literature.

This propaganda will bring about the most useful and the most important results for the Church and for the salvation of the young people themselves. Our propaganda must tend to form in our young men and women characters that are strongly Christian, truly Catholic, and most ardently apostolic. This, as has been shown by experience, is not difficult. There is nothing so contagious as the missionary spirit, and no soil is more favorably disposed to be influenced by it than young hearts yearning after ideals and after deeds of valor. Why is religion so

decadent among some of our young people? One cause may be found in the fact that it is not presented to them as it is — as an inspiration to seek the noblest and the highest things. Interest in missionary propaganda properly encouraged among young people will make them see their religion under a new and a more attractive aspect; it will stimulate them to love it, to practise it, and to spread it. Missionary propaganda among young men and women acts as a purifying and a sanctifying element, and it is the proper means for forming in them the apostolic spirit so necessary in our days to meet the dangerous conditions of modern society.

But this propaganda aims at a higher and more important end — to prepare for the Church the apostles of the future. When our seminaries, our colleges, our associations of young people in general, are permeated with the missionary atmosphere, vocations will be multiplied, and, as experience has shown, not only for the foreign missions but also for the ministry and the Religious life at home. We have a most striking example in Holland, where in recent years the missionary spirit has been admirably cultivated in the youth and the younger generation. Holland has only 7,000,000 inhabitants, of whom about 35 per cent are Catholics, and yet this small non-Catholic country has 1,000 priests, 300 Brothers, and 1,000 Sisters in the missions, making a total of 2,400. A priest, recalling the time when there were not enough priests in Holland, remarked: "Now that our country has taken her place in the front line in her zeal for the missions, we have so many vocations that we send priests not only to the missions but also to England and America.

The Students' Volunteer Movement (Protestant) has disseminated throughout the whole world an extraordinary number of propagandists who are laboring to secure for Protestantism predominance in many regions, especially in the Orient. This movement began in 1882, following a series of conferences upon the missions given at the University of Cambridge by Dwight L. Moody. Immediately a number of students pledged themselves to go as missionaries to China. The movement spread rapidly to other colleges and universities in England. In three years it was extended to the United States, where a series of conferences lasting four weeks was held. During this time the actual organization was definitely adopted. The enthusiasm that these conferences aroused was extraordinary. More than 100 students were enrolled for the missions, and they adopted the ambitious motto, *The Evangelization of the World in this Generation.*

The machinery set in motion during these conferences consisted of the establishment of recruiting agencies in each educational institution in the United States and the foundation of a large central office. Through these agencies the missionary spirit has been aroused in a wonderful manner. The National Office sends Field Secretaries to the various educational centers for the purpose of propaganda. Congresses are held at regular intervals, at least once a year, in different parts of the United States and Canada. In these institutions the work is promoted through the medium of an active and extensive propaganda of the missionary idea, carried on by volunteer students, and by the dissemination of mis-

sion literature. The movement has a double purpose, the recruiting of missionaries and their support.

Its success has been marvellous. In the short period of 30 years it has spread through 1,500 institutions in America alone. It has recruited into its ranks and sent to the missions during this period 6,490 missionaries, who have dotted the Protestant missions with schools, hospitals, and orphanages. True, indeed, in point of conversions the results are far from corresponding to the aspirations of the promoters, and to the efforts expended. But this is not to be wondered at. It is easily understood. But apart from this, is there nothing that our Catholic youth, who have the light of the Truth, may learn from these young Protestants? If our young men were capable of like energy, if they knew how to organize in the same way, the propagation of the Faith would progress in a manner unheard of in these days.

We have already in the United States the *Catholic Students' Mission Crusade.* It is an example of organization that might well be followed in every country. This Crusade is restricted to students of both sexes in our high schools, academies, colleges, universities, and seminaries. In the beginning the pupils of elementary schools were excluded, but at the Convention held at the Catholic University in Washington, in August, 1920, it was decided to admit a junior department, the units of which might be affiliated with the Crusade, but without a vote at the annual convention. At the same time it was voted to have a veteran membership under the same conditions. The committee of the Crusade proposed to all students: (1) that they immediately endeavor

to organize in their respective institutions or districts a society or a missionary circle with membership open to all students of the institution or district; (2) that all these societies be confederated into one strong Crusade having for its scope the idea of favoring in every possible way the propagation of the Faith in the missions; (3) that this Crusade be launched under the auspices of the Sacred Heart of Jesus, and adopt for its motto and its slogan, "*The Sacred Heart for the World and the World for the Sacred Heart.*" The Crusade, therefore, is composed of so many *units* or affiliated societies in order to realize better the common purpose. Thus the units are the basis of organization. By a unit or missionary society is understood not only an independent group of students united for the purpose of favoring the apostolate of the Church, but also a section or a group formed with the same aim, within some other association, sodality, group, circle of students, etc.

The government of the Crusade is made up of a President, an Executive Board of three members, an Advisory Board, a Secretary Treasurer, and a Field Secretary. The President and the Executive Board are elected by the members of the various units at the general convention. The Advisory Board and the Secretaries are appointed by the President and the Executive Board.

The various units enjoy the greatest possible liberty and may have as the object of their propaganda, their charity, and their zeal, any work they wish, any one of the missionary activities they may choose, whether or not they belong to the Society, Order, or Congregation under whose auspices the

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units have been organized. The Crusade, therefore, does not propose to distribute the alms collected by the various units, but leaves that to the pleasure and preference of the units themselves.

In order to become a member of the Crusade it is necessary only for a group of students to unite for the purpose of aiding the missions by prayer, study, and alms, and in their request to be affiliated with the Crusade to promise to live up to its constitution. The material obligations are thus described: the constituent units and organizations of Catholic students shall every four months send to the Executive Board a detailed account of their missionary activity, with a statement of all the offerings made by the unit and its members. Every unit must send to the Executive Board an annual tax of 25 cents for each of its members, to defray the general expenses of the Crusade.

This is an outline of the work and organization of the *Catholic Students' Mission Crusade* of the United States. What is to hinder the establishment of a similar organization in every country? In our colleges and seminaries throughout the world there are already small missionary societies of students. It is to be hoped that a great many volunteers will be found to promote and organize the movement along existing lines. There is no doubt as to the results that will be obtained.

Even in the United States the Crusade is but in its infancy. Our students as a whole do little or nothing for the missions. If they only knew that in certain regions, like India and China, Protestants maintain educational institutions through the assist-

ance of Protestant students in Europe and America; if they only knew that millions of little abandoned waifs in China could be saved body and soul, gained to the Church and to Heaven, were they but organized to help the missions, there is no doubt that their enthusiasm would run high for this great cause. If all the educational institutions knew how much interest in this great cause that promotes the Faith and civilization would contribute to the moral elevation of youth, they would organize the Crusade among their students and encourage it in every way possible. Extraordinary, indeed, is the educational, the elevating, the inspirational power of the mission idea upon the souls of our young men and women. We have already touched upon this point above. To deprive them of this is, indeed, a mistake. Our young people are yearning after an ideal, and what ideal is more noble and more grand to present to them than co-operation in the elevation, the civilization, the salvation of such a large part of humanity? Why should they not be invited to take an active part in this great work of redemption?

CHAPTER XVII

PRAYER — THE GREATEST HELP OF ALL

THERE are three kinds of help which the faithful can contribute to the missions — prayer, personal service, and financial assistance. It is not necessary to speak on the subject of personal service, for this is a matter that depends more directly upon bishops and priests, and we have already spoken of it in discussing the duty of the clergy. Instead, we shall speak more at length upon prayer and material assistance.

The first of these helps — prayer — is within the reach of all. Our Holy Father, Benedict XV, in the Letter quoted above, writes: "Again and again have we said that missionary undertakings are dry and barren, unless fecundated by divine grace. . . . As the Apostleship of Prayer has been founded particularly for the better performance of this duty, we urgently recommend it to all the faithful, and with the hope that none shall fail to associate himself with it, all striving to do their share in the apostolic work, if not by material assistance, at least by their moral support."

Since interest in the cause of the propagation of the Faith is confined to a small number of Christians, so there are very few who pray for poor infidels and for the missions. It cannot be denied that the unfortunate infidels are generally forgotten

in the prayers of Christians. This is a grave mistake, an indication of the general ignorance of this important question, and worst of all, of our ignorance of our Faith. Now, among the means which Our Lord has placed in our hands for co-operating in the propagation of the Faith and the salvation of souls, the most efficacious, the most indispensable, and also the easiest, is prayer.

A great missionary Archbishop, the Most Reverend A. Le Roy, D.D., thus expresses himself on this point: "Prayer is the most efficacious means of promoting the apostolate, for it is prayer which showers graces down from Heaven upon the Church, upon her missionaries and upon their labors. Without the grace of God it is impossible to accomplish any supernatural good.

"Prayer is a very easy means of helping, as it does not entail physical force, material contributions, long voyages, work, suffering, or martyrdom. A Mass, a Communion, an offering to Almighty God of our day's work with its joys and sorrows, a word, a desire, a thought, in the spirit of prayer, are worth more than a generous donation.

"This is a very general means of help, as it is within the reach of every well disposed person; of those who are engaged in an active life as well as of persons who are given to contemplation; of those who are confined to a bed of suffering; of travellers and of those who remain at home; of those who are on the verge of eternity as well as those who are just learning to join their tiny hands in prayer at their mothers' knees.

"Our Lord in giving a formula of prayer to those

who followed Him on earth, and to others who would follow Him in the course of centuries, used words that are most appropriate for the great cause we are considering. *Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name; thy kingdom come. . . .*

"The advent of the Kingdom of God upon earth among all people, in all souls — behold the mission of the Catholic Church! Behold the very reason of her existence!"

There are many motives that should prompt us to pray for infidels. The chief one is our love of God, to Whom the souls of infidels are as dear as our own, since it was for them also that He sent His only-begotten Son, Who shed His most Precious Blood upon the hard wood of the Cross for the salvation of *all souls.* God is dishonored by the horrors and abominations of idolatry. If we love our heavenly Father, we must take to heart His honor — consequently, we must pray that His Kingdom will be extended throughout the entire world and in all souls. We must pray that the dominion of Satan will be destroyed, and that to God alone will all creatures raise their eyes in adoration and love.

A living sentiment of Christian fraternity should urge us to pray for those poor souls with whom hell is being filled every day. Souls upon whom the true light of our holy religion has never shone — brothers who like ourselves were created for eternal happiness, but do not know Jesus Christ in Whose Name alone men can find eternal salvation! They do not know Jesus Christ Who is the only true Light of the world, the Way, the Truth, the Life of us poor

mortals. Our brothers, who are born, live, and die, without the comfort of the Faith and of Christian hope! How many infidels die every day, every hour, every minute! It is calculated that 150,000 souls stand before the dreadful tribunal of God every day to be judged. Almost two-thirds of these souls are infidels who go to the other world without the grace of baptism and deprived of the other sacraments. What will become of them?

Even for our own interest we should pray for these neglected infidels. The souls for whom we obtain the grace of conversion and of eternal salvation will not be ungrateful for the immense benefit that we have procured for them. No, they will pray for us. He may die in peace who has brought about the eternal salvation of even one soul.

In our prayers for our neighbors a little more distributive justice would not be out of place. See how many Masses are offered, how many beautiful practices are made use of to help the blessed souls of our dear departed. Certainly this devotion to the Poor Souls in Purgatory is holy, obligatory, and of the highest merit, but if in praying for these souls we are moved by true love of God rather than by sentiment, we should not consider it less holy or less binding to pray for the conversion of the infidels. For these creatures our prayers are most urgently required, since they are in danger of being lost. Born and brought up in idolatry, they adore and serve the devil, whose miserable slaves they are, and most of them through no fault of their own. Our Lord came into this world and died for their salvation also. What can be more meritorious than to

pray for the conversion of these souls and co-operate as it were with Jesus in obtaining their salvation? Every time one of them is lost, with it is lost the price of its redemption.

How much sadder is the state of these souls than that of the Souls in Purgatory who, however they may be afflicted with terrible torments and deprived of the Beatific Vision, are nevertheless sure of their eternal salvation! The Holy Souls in Purgatory are friends of God; the pagans do not know all the blessings of His friendship. When we pray, therefore, for the Souls in Purgatory, let us pray also for pagans, for sinners, for the dying — and our charity will be perfect.

No human mind can measure the immense value of our prayers for the propagation of the Faith, for there is question of an estimate that is supernatural and divine. The missionaries know this and hence they never cease to pray themselves and to recommend their work to the prayers of the faithful and of souls consecrated to the service of God.

Msgr. Favier, Bishop of Pekin, founded in the midst of his mission a Trappist Monastery, in order that by the prayers and penances of the monks copious graces might be showered from Heaven upon the labors of his missionaries. And when he succeeded in penetrating a district that had been hostile to the Faith, he always attributed his success to the prayers of the Trappists.

A Bishop of Cochin China said that ten Carmelite nuns who pray serve the propagation of the Faith better than twenty missionaries who preach, meaning without doubt to make a comparison between the

power of prayer and that of mere preaching. As a matter of fact, prayer goes directly to the heart of God and brings down light and grace into the hearts of men; and in this sense a prayer is more powerful in converting a soul than a hundred sermons, no matter how convincing they may be. While men preach to our ears it is necessary that the Holy Ghost preach to our hearts, which He alone has in His keeping.

Our Lord always hears prayers that are offered for the extension of His Kingdom and for the salvation of souls, for He has promised this, and there is nothing which is dearer than this to His Heart. Prayers offered for this holy purpose, provided they be fervent and sincere, have an irresistible influence upon the Heart of God. Oh what a mysterious and divine relation there is in the spiritual world between the prayers of Christians and the progress of the propagation of the Faith throughout the world!

"We know nothing here below," says Father Leon, "of the reasons for many conversions of pagans in far distant lands, of the heroic fortitude of those persecuted neophytes, of the celestial joy that floods the souls of the missionaries who face martyrdom. All this is invisibly bound up with the prayers of pious souls, who quietly and unconsciously obtain graces and favors for the missions. Holding in their hands the keys of the treasure house of divine pardon and eternal light, these silent and retiring souls preside, as it were, over the eternal happiness of the elect and the conquests of the Church."

Donoso Cortes, after his conversion, said that

those who pray do more for the world than those who fight; and if the world goes wrong it is because there are more battles than prayers.

How consoling should this doctrine be for us! By our fervent prayers we can be efficacious instruments for the salvation of so many unhappy souls who, perhaps, we shall never know in this world, but who in Heaven will be eternally grateful to us as well as to the apostles, the holy missionaries who have converted and saved them.

We give the first place among the various means of co-operating in the salvation of souls to prayer rather than to preaching, because prayer is actually more essential. Our Lord often prayed during the entire night, and He prayed during the day, and all holy missionaries from the Apostles down to our own day always joined prayer with preaching. The preachers who do not pray do not convert, for prayer is an essential means of converting souls. It is at the foot of the crucifix rather than in great ability and natural gifts on the part of preachers that we must look for the secret of a fruitful apostolate. This is the opinion of St. Bonaventure. St. Bernard says there are three instruments of the apostolate — word, example, and prayer, but the first of all is prayer. In fact, the Apostles slighted the other, exterior works as being of less importance in order that they might have more time for prayer, and after that for the ministry of preaching.

The holy Gospel states that Jesus, *seeing the multitudes, had compassion on them; because they were distressed, and lying like sheep that have no shepherd. Then he saith to his disciples, the harvest*

indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest (Matt. ix. 36, 37). It was not only the multitudes of Palestine that Our Lord contemplated when He spoke these words. His glance was directed into the distant centuries and included the great throngs of benighted infidels, a flock indeed without a shepherd, a harvest destined to be lost in the very field for want of reapers. The laborers are few — and what means did Jesus suggest to multiply them? None other than prayer! *Pray therefore — pray ye the Lord of the harvest, that he send forth laborers into his harvest.* If the humble supplication of a holy soul can raise up legions of apostles, we must conclude that prayer is intimately connected with the fecundity of the apostolate. Just as prayer obtains vocations for the apostolate, so it is the means of obtaining from the Heart of Our Lord burning zeal for the missionaries and the graces of conversion for the infidels.

Inquiring minds may be tempted to ask why Our Lord made the salvation of so many souls depend upon our poor prayers.

Of course, Our Lord could have converted and saved souls without asking our assistance, but since in His infinite wisdom He was pleased to call us to co-operate with Him in this divine ministry, who shall dare to ask Him the reason? Recall the words of St. Augustine already quoted: "He Who has created you without yourself, does not wish to save you without your own co-operation." It is sufficient for us to know the divine disposition in this regard. To adore and obey is our duty, considering our-

selves highly honored by the lofty mission entrusted to us and confident of the ineffable reward that Our Lord reserves for those who second His eternal designs. God could save this and a thousand other worlds by a mere act of His will, but instead He wishes to save it by suffering, by prayer, and by the teachings of His Only-begotten Son. And as He brought about the Redemption, so He wishes to apply its merits to men, that is, through suffering, prayer, and the teachings of His Holy Church, of which all Christians are living members. The conversion of the world to Jesus Christ, the conversion of the great pagan nations of Asia, Africa, and of other countries who are now sitting in the darkness and the shadow of spiritual death, is an undertaking that absolutely transcends mere human powers. This gigantic task cannot be accomplished without the intervention of divine grace, and prayer alone is the great means of asking and obtaining it. Man abandoned to his own resources is weak and unable even to pronounce the Holy Name of Jesus, but assisted by divine grace he becomes an instrument capable of moving the world. Such is the work of the missions. To overthrow paganism and to elevate the infidel world to the standards of the evangelical teachings is a task truly superhuman and divine, which requires an immense amount of divine assistance which prayer alone can obtain. *Ask, and it shall be given you* (Luke xi. 9).

We should pray first of all for the multiplication of evangelical workers. We ought to pray that the Master of the Vineyard will cause His divine voice to be heard in the hearts of many generous young

men — *Follow me* (John i. 43), and that they will all in a spirit of docility and fervor respond to the divine commands.

We should pray for our brave priests and Sisters who are so gloriously fighting the enemy of souls in the infidel world. Amid how many privations and sufferings, how many sorrows and disappointments, they pass their lives! Let us implore for them abundant graces in order that they may sanctify themselves and lead to God and to Holy Church a great number of souls.

We should pray for infidels, that Our Lord may grant them efficacious grace through which they may lend docile ears to the preaching of the missionaries and thus be converted in great numbers to the true Faith.

In fine, we should pray for a great diffusion of the apostolic spirit living and burning in the hearts of the faithful, and especially of the clergy — for the conversion of infidels, as we have noted above, is intimately connected with our co-operation, and the world will be converted in proportion to the greater or lesser activity which the clergy and the faithful display in promoting and favoring the holy work of the missions.

There are no especially prescribed prayers for this purpose. All prayers (the Our Father particularly), Holy Mass, Communions, Rosaries, the Stations of the Cross, visits to the Blessed Sacrament, hours of adoration, etc., may be offered for the missions and for the conversion of infidels. It is well, for example, to add one or more Hail Marys to our morning and night prayers, to offer up our Com-

munion once a week or at least once a month for this purpose. Nor must we be satisfied to pray ourselves. If we can, we should endeavor to enlist the prayers of others, particularly of little children and young people, for innocence obtains from the Sacred Heart of Our Lord the richest graces.

It is also most efficacious to unite with our prayers the offering of our sufferings, and to interest afflicted souls and the sick. They may turn their sufferings into good for the apostolate by offering them to the Heart of Jesus for the missions. Jesus has saved the world by means of the Cross, and it is only by expiation that souls are saved. He who can say with St. Paul, *I now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for his body, which is the Church* (Col. i. 24), such a one is a great apostle even without going to India or China. Join to the apostolate of prayer that of suffering, and you will be in the hands of God a great instrument of salvation for infidels. *Prayer is good*, said the Angel to Tobias, *when it is united with fasting.* The missionaries convert more by prayer and suffering than by preaching. It might be better to say that their preaching is the more efficacious in proportion to the grace of bearing fruit that they obtain from God through their prayers united with their sufferings. To a person who was lamenting to the Curé d'Ars for not having been successful in converting certain sinners, the holy man said: "You have prayed; you have wept and sighed; but have you also fasted? Have you kept vigils? Have you slept upon the hard floor? Have you administered the

discipline to yourself? Until you have done all this, do not think that you have tried every means."

A missionary from Oceania wrote: "We read with great interest the accounts of the labors, the travels, the wonderful successes of the Apostles and of the great saints of Christendom. But we learn very little about the tears they have shed in silence before the Blessed Sacrament, their sighs, their lamentations, their night watches, their disciplines, their fasts, their bodily austerities. It is in this unwritten story of their lives that we find the explanation of the marvels they have wrought. The great conversions of St. Francis among the pagans of India were the fruit of his heroic mortifications practised before and during his missionary life.

Now we have a practical idea of what we must do to satisfy this first method of co-operating with the missionaries. We must pray, pray much, and enhance the value of our prayer by our sufferings and mortifications.

In the beginning of this chapter we quoted the Holy Father's commendation of the Apostleship of Prayer. This is an invaluable aid to the spread of the Faith. Its purpose is to unite all hearts intimately with the Heart of Jesus, to promote between Our Lord and all the faithful that communion of interests and of sentiments that forms real friendship; to inspire Catholics to offer all their prayers and works according to the intentions for which Jesus expired on the Cross, and continues to immolate Himself on our altars. Thus it offers to all the faithful a means of exercising a most fruitful apostolate, aiding by their prayers the ministers of

the sanctuary and especially the missionaries. Such is the scope of the Association called the Apostleship of Prayer, which has spread among the Catholics of the whole world.

It is clear that this work is the natural consequence of devotion to the Sacred Heart of Jesus, and the perfect fulfillment of the great precept of charity. By uniting our actions, even the ordinary ones that we perform every day, with the intentions of the Sacred Heart of Jesus, their value becomes enhanced and they acquire an efficacy truly apostolic.

How opportunely the Holy Father recommends this Association to all lovers of the missions! The first intention of the Sacred Heart of Jesus, in fact, we must say the only one, is the salvation of the world and the glory of His Father. To offer, therefore, each day to Jesus all our prayers, our works, and sufferings with this end in view is the most perfect and at the same time the most efficacious way of fulfilling this phase of our apostolic duty, namely, prayer. The Apostleship of Prayer is enriched by most precious indulgences and privileges.

To join this Association it is sufficient to have one's name inscribed in the register of some parish or Religious Community that is affiliated with it. To enjoy the advantages and the indulgences attached to membership it is enough to offer, according to the intentions of the Sacred Heart of Jesus, at least once a day, all that we do in the course of the day, by saying, "O Jesus, through the Immaculate Heart of Mary, I offer Thee my prayers, works, and sufferings of this day, for all the intentions of Thy Sacred Heart in Union with the Holy Sacrifice of the Mass

throughout the world, in reparation for my sins, for the intentions of all our Associates, and for the General Intention recommended this month." It will be well to renew this intention when reciting the Angelus, or still better at the beginning of the most important actions of the day, uniting our intentions with those of the Masses that are celebrated each hour of the day throughout the entire world. This offering may also be made by reciting an Our Father, a Hail Mary, and the Creed together with the ejaculation, "O sweetest Heart of Jesus, I implore that I may ever love Thee more and more." In this way we gain, besides the indulgences of the Apostleship of Prayer, those of the League of the Sacred Heart, with which the Apostleship of Prayer is affiliated.

A precious privilege granted to those who are affiliated with the Apostleship of Prayer is the special participation in the merits of the members of the Society of Jesus, the Theatines, the Barnabites, the Marists, the Congregation of the Sacred Hearts of Jesus and Mary (called the Picpus Fathers), the Trappist priests and Sisters, the Carthusians and the Camaldolese.

CHAPTER XVIII

THE FINANCING OF THE MISSIONS AND THE VALUE OF MATERIAL MEANS IN THE CONVERSION OF THE INFIDELS

We now come to the obligation of the faithful—the financing of the missions. The mind of the Church upon this point is very clear, and is explained by the Holy Father in the Apostolic Letter already quoted. His Holiness says: "Abundant resources are needed to keep up the missions, and their needs have greatly increased since the war by the loss of so many schools, hospitals, hostels, and other free places of refuge. We here appeal to all the faithful to exercise their liberality according to their means. For *he that hath the substance of this world and shall see his brother in need and shall shut up his bowels from him: how doth the charity of God abide in him?* (1 John iii. 17.) Thus speaks St. John the Apostle about those who suffer from material want. But how much more sacred becomes the obligation of the law of charity in this matter, when there is question not only of relieving the poverty, destitution, and other miseries of an infinite multitude of men, but of transferring from Satan's proud dominion to the liberty of the children of God an incalculable number of souls." Remember that the obligation of assisting the apostolate is not anything extraordinary and new. It is the same duty that the

faithful have of providing for the maintenance of their priests and of works of religion and charity carried on by the Church here at home.

The whole world knows how the faithful contribute to the maintenance of the ministers of the altar and to the support of works of charity and religion in the United States. Our churches, our great charitable and religious institutions are the fruits of their generosity. But, while Catholics have provided and still provide for the upkeep and the dignity of religion here and in other Christian countries, they do not give much thought to the propagation of the Faith in the countries where the Church must extend her influence. If the faithful recognize their duty to contribute to works that make for the decorum and the preservation of the Faith at home, how much more should they co-operate in its diffusion and propagation in pagan lands?

But how is it that, while the faithful provide most generously for the needs of the Church at home, they neglect those abroad? One evident reason is that, our home needs are the ones that impress us most, and that seem to demand our help most forcibly. Another reason, and the chief one, is that the needs of the apostolate are not known. Finally, we must remember that there was a time when the support of the faithful was not needed so much as today, and that the practice of contributing to the missions in past centuries had been discontinued and was revived only in the last century.

There were centuries during which Christian governments in Europe considered it an honor and a duty to join their forces with those of the Popes for

the extension of the Kingdom of Jesus Christ upon earth. But irreligion and revolutions have put an end to this epoch. Today, as a rule, Catholic governments, if they do not oppose, at least do not favor and help the missions. As a matter of fact, this interest on the part of governments had its inconveniences, inasmuch as the missionaries, in a certain way, lost their liberty and sometimes even compromised the preaching of the Gospel in the eyes of the people. With the institution of the Sacred Congregation of Propaganda, the Holy See began to provide directly for the maintenance of the missions.

In the days when the income of Propaganda was considerable and the missions were few, they were supported in great part by the Sacred Congregation; but the French Revolution put a stop to this. And when the sacred patrimony of the Congregation was about to be restored, after the annexation of Rome to the Kingdom of Italy, a law was passed turning it over to the Italian Government. As a result, the revenues of Propaganda are hardly sufficient to pay the expenses of administration, and the maintenance of the personnel of the Congregation and of the College. When there is a residue, something is given to aid the more needy missions that are recommended for help.

When the Governments failed in their glorious task of supporting the missions, when the Revolution pillaged the goods of Propaganda, certain pious people collected funds for distribution to the missions. This simple, fruitful idea brought into existence the Society for the Propagation of the Faith, founded in Lyons, France, in the year 1822. Then

some years later, in 1843, there arose a twin society called the Association of the Holy Childhood, which likewise provided considerable help for the saving of abandoned children, and is of great assistance in spreading the Faith. In this way Christian people by their voluntary offerings co-operate in the evangelization of the world.

The works, the needs for which a mission must provide, are innumerable, and vary according to the times and places and the state of development in which a mission is found. We shall give a rather summary enumeration of the needs resulting from the ordinary activities and enterprises in the mission field. First of all, provision must be made for the maintenance of the personnel of the missions: missionaries, native priests, lay Brothers, and Sisters. Then there are the expenses of divine worship, of travel, including those entailed by the journeys of missionaries from Europe to the missions — and these latter are not small. There is the cost of building and of maintaining the churches, chapels, residences, orphanages, seminaries, schools, hospitals, etc. It is necessary also to support a greater or less number of persons according to the development, the needs and the means of each mission, like the little waifs who must be nursed and provided for in the houses of the Holy Childhood, the boys and girls in the orphanages, seminarists, catechumens during their time of instruction, old people in need, the sick, the poor, etc. Besides this there are catechists, school teachers, and servants to be paid. Little by little as the Faith is propagated, new centers of Christianity are opened up, and this means the indefinite multiplication of the above needs.

Dinner Time at the Orphanage

The missions, then, just as the Church at home, must have various activities. Besides the work of direct religious propaganda there must be works of instruction and charity. In certain regions, especially in Africa, before making Christians of the natives, it is necessary to make men of them. In certain other districts there is no way for the missionaries to introduce themselves except through the school. All this implys education and instruction. As far as the works of charity are concerned, the more they have in the missions the more souls they will gain. It is always charity that prepares the way for the Faith, and charity is the distinguishing mark of Christianity. *By this shall all men know that you are my disciples, if you have love one for another* (John xiii. 35). Some may feel that once the natives are converted they should provide for their own spiritual needs instead of depending so much upon the charity of Catholics in Christian countries. This is impossible. It is the poor who are evangelized by the missionaries. The rich, the great and powerful, the learned converts, are exceptions. We must also remember that the churches of the missions are almost all in their infancy, too young to understand the obligation of providing for themselves. If the missionaries wish to convert the pagans they must not touch their purses.

Most of the missions have no fixed income to meet the needs that have been briefly enumerated. The missions among the pagans are almost all deprived of those means of sustenance with which the piety and charity of the faithful during the course of centuries have enriched the churches in our older Chris-

tian countries. With the exception of a very few places where the missionaries have established a permanent income from plantations, cultivated lands, or other sources, and with the exception of places which receive help from the local officials for the civil instruction provided in the mission schools, the greater part of the missions have no sources of income for their support.

They meet their expenses in various ways. First of all, by the annual assistance that they receive from the Society for the Propagation of the Faith and the Association of the Holy Childhood. Then almost every missionary Congregation strives to obtain offerings for the support and the development of the missions entrusted to its members. Moreover, there are stipends for Masses which the missionaries celebrate, and the amount that the missionaries spend from their own patrimony, if they have any. The missions in some districts are helped from other sources than the Propagation of the Faith and the Holy Childhood. Thus the African Missions receive assistance also from the Sodality of St. Peter Claver, founded in 1894, and from the annual collection that is taken up in many parts of the world for the suppression of slavery. The missions of Asia Minor benefit from the help which they receive from the Pious Work for the Oriental Schools.

In view of the needs of the missions, the financial assistance provided by the two international collecting agencies, which will be dealt with later in separate chapters, is far from adequate. The Society for the Propagation of the Faith, for example, in 1918 collected 8,000,000 francs ($1,600,000). The Annals

of this Society state that since there is a personnel of about 80,000 Missionaries, Native Priests, Brothers and Sisters, both European and native, throughout the entire world, this sum is hardly sufficient to assign to each one the meagre amount of 100 francs a year ($20 according to normal exchange). There is also the help given by the Holy Childhood, but this is much less and must all be used for the work among children in schools and orphanages. Up to the present, Propaganda has had no active part in these two organizations; but it has been recently decided that the Propagation of the Faith Society, the queen of all works in favor of the missions, will depend upon the Sacred Congregation of Propaganda which directs the missionary movement throughout the world. The present center of the work is in France. It is directed by two Central Councils in Lyons and Paris. These Councils are charged with the collection of all offerings and their distribution among the various missions. After a comparative examination of the requests made by the Superiors of the missions, the distribution of the offerings is made jointly by the two Councils. The services of the members of the two Central Councils are entirely gratuitous. They are chosen from the ranks of both clergy and laity, and are persons who occupy positions of social distinction, men of business experience, ability, and piety.

The sending of offerings collected in various Catholic and Christian countries of the world to France for division and apportionment according to the judgments of these Councils has caused no little difficulty and prevented the work from making

greater progress. Many desire, and not without good reasons, that the work have a center and a direction that will give it an international character. When this difficulty is removed, and it is more acute as a result of the war, all nations will enter into a holy rivalry in favor of this providential work which will always remain one of the glories of Catholic France, where it originated.

It is impossible to give even an approximate estimate of the amount of money that is spent annually for the maintenance of Catholic missions. It is a mistake to consider that the total contributed by Catholics for the missions is represented by the combined sums collected by the above mentioned societies. It will never be known how much the various Congregations engaged in missionary work receive from their houses in Europe and America. It is likewise impossible to estimate what the missions spend from their investments in the mission countries. These large amounts and others, like bequests and legacies, made to missionary Congregations, Orders, and Societies or to missions directly, do not appear in the accounts of the Propagation of the Faith Society and the Association of the Holy Childhood. Perhaps by multiplying by two or three the sums collected by these two societies we might arrive at the approximate cost of running the missions, and at the total which Catholics, in one way or another, contribute to maintain them.

Money is an important consideration in mission work, just as in the conduct of a diocese or a parish at home. The missionaries are not angels, they have material needs; their converts are not spirits, but

men who have bodies as well. Of themselves, material means like money would be powerless to convert the infidels; but they are not without power when Our Lord demands them and when He makes them efficacious by His grace. To use these means is our duty, to make them fruitful with His grace is the work of God. In all spiritual undertakings and in those of the apostolate particularly, we must act as if all the success depended upon us and upon the means which we use. Yet, while we exercise every possible care for the happy outcome of these works, we must at the same time firmly believe that it is God alone Who does all. This is the maxim of a Saint, and it applies well to our case.

Now and then we hear people who ought to know better object to these large expenditures, stating that the modern apostles place too much stress upon financial help in mission work. These critics point to holy missionaries like St. Francis Xavier and others who, they say, converted more people and did it better than our modern apostles, and yet they had nothing with them except the Crucifix, the Rosary, and the Breviary.

We admit, of course, that in certain epochs it has pleased God to supplant human means by a more abundant supply of grace and of extraordinary gifts, as has happened and still happens, but only by way of exception. The usual way of Providence in the conversion of souls is to employ human means and material aids which God strengthens with His grace, as we have already said. Although from time to time He has bestowed upon some of His apostles the gift of miracles, as a result of which they have been able

to dispense with these material means, we cannot expect this for all. Oh if all good missionaries had received this gift, how much easier would be their task of conversion!

Let us examine more carefully this apparent contradiction between the practice of the saints and that of the modern apostles. First of all, we must not think that the missionary work of these saints was developed in the same way and by the same methods that obtain today. If we do, we are mistaken. We search in vain among the missions of past centuries for that great, permanent organization of the modern apostolate with its varied religious, educational, and charitable works for which are especially needed those material means that some are pleased to ridicule. Even in places like the Spanish and Portuguese colonies, where these various activities were to some extent in operation, we may be sure that they were not accomplished or developed without material means.

Let us see if the saints really did convert the infidels with nothing but the Crucifix. Let us take the example of the greatest missionary of modern times, St. Francis Xavier, whom the critics have mentioned. In the directions which he gave to Father Gaspardo Barzee (April, 1552), we read the following: "Take great care to observe economy in the use of the income of the College, and the donations which the King has made, and all the other receipts . . . on account of lack of funds, those who are laboring in the missions may allow their spiritual works to suffer.

"Please tell the King about the necessities of the

College for which His Highness must provide. . . .

"Ask him to give instructions to the agents to provide for the maintenance of the Fathers who are laboring in the fortresses; also obtain an order from the King commanding that what is necessary for the Fathers, and the Brothers who are in Japan, be brought from Malacca, etc."

Another of these injunctions to the same Father says: "Help the Brothers who live outside the College in their need, for, if you do not, they will suffer many privations to the detriment of a great number of souls. I cannot send Fathers to them unless some provision is made for their maintenance.

"In the letters which Francesco Perez will send me to China, tell me in detail all about the debts of the House, and its credits also, and of everything that regards these interests."

It is evident, therefore, that the practice of the saints who had the gift of miracles was not much different from that of the modern missionaries. How superficial it is for some to claim that it is possible for a missionary to get along without human aid in the work of the apostolate. They forget that the missionary has to work with human nature, which is attracted by charity, and that it is charity which, as we said above, almost always prepares the way for the Faith.

We find some pagans who come into the Church attracted solely by spiritual motives. They are privileged souls in search of purity, truth, and justice which they do not find in the bosom of their own religion, but this is not the general rule. More frequently the pagan, whose animal instincts are strong,

does not care for those things which elevate him above the senses. The first thought of the missionary is to induce the pagan to listen to the truth, to study religion. The pagan will not come to this point unless attracted by some material interest. In the beginning, the pagans turn to the missionary because they have need of his protection and assistance. The power of truth and the grace of God do the rest. Thus it is that charity smooths the way for the Faith.

It may even be said that their consciences are bought. This is in a way true. Our Lord and Saviour Jesus Christ attracted the multitude to Him by healing their sick, by multiplying the loaves to feed them. In this way He had an opportunity to instruct them in the Faith. Since the missionaries are not able to work these wonders, they attract the pagans by countless works of charity. In this way, their hearts are opened and they receive the truth. Whether you come to the assistance of the poor and the sick by miracles, or by financial help, or by medicine, which must be bought with money, it is always charity which, manifesting itself in one way or another, introduces the divine work of conversion.

It is necessary to actually go to the missions, in order to study the way in which the truth most easily penetrates into the minds and hearts of men. Even among ourselves, there is no surer way of making conversions than by kindness and charity, which is the way of God Himself. And if this is the way of God, the missionaries may and should follow it in the development of their works. Hence blessed is he who in a spirit of faith is generous towards the apostolate.

Money, a thing sordid in itself, given in a spirit of faith and used in the same spirit for the various works of the missions, is a most powerful means and often indispensable for extending the Kingdom of God in the hearts of infidels. Certainly he is blessed who places this means at the disposition of Providence for the fulfillment of its most merciful plans. He who is generous toward the propagation of the Faith becomes a co-operator with God in this great work and cannot fail to receive many blessings. Oh, if the wealthy only knew the great merit that may be gained from helping the missions!

You know well, good reader, how a man who uses his money properly may enlarge almost indefinitely the field of his activity for good. You surely must know persons who by their charity favor good works in places where they would never be able to render personal service. In Heaven there are many charitable souls who, although dead for many years, perhaps for centuries, in a certain way continue to do good as a result of the alms they have given during life. Without knowing either the Chinese or the Indian languages, you may become the instrument of salvation for many souls in China and India, by supporting a missionary or a catechist in these countries. Measure, if you can, the merit that will be yours if you co-operate in such a good work; and if you can contribute the sum necessary for the perpetual maintenance of a missionary or a catechist, when you are dead, your missionary or your catechist will continue to save souls for you.

Would you have other examples? We have printed five thousand copies of this book. A

BENEFACTOR PURCHASES A NUMBER OF THEM TO SPREAD GRATUITOUSLY AMONG CATHOLIC LIBRARIES. ONE OF THESE VOLUMES INSPIRES A VOCATION; IN THE COURSE OF TIME THERE IS ONE MORE MISSIONARY WHO WILL SAVE MANY SOULS. Here is another example. There is a young man who shows a disposition for the apostolic life. A benefactor opens the way for him to study for the missions by sending him to the seminary, and there supports him during the years of his training. The young man becomes a zealous worker in the Vineyard of the Lord and converts a whole tribe. Who will share with the missionary the merit for so many souls saved if not the benefactor? We could cite examples of this kind without end, to bring home to you the great merit which good Catholics may gain by helping the apostolate with their money, and the great value which material means used to promote the propagation of the Faith can have in the hands of God.

Part IV

MISSION AID SOCIETIES

CHAPTER XIX

THE PRIESTS' MISSIONARY UNION

The Priests' Missionary Union, recently founded in Italy and also spread throughout other countries, is the practical and concrete result of all that we have said about the part which the faithful and the clergy should have in the important question we are treating — the propagation of the Faith. The Missionary Union is an association of priests whose purpose is to promote among Christian people a more lively interest in the apostolate of the Church and to obtain more general, active, and efficacious cooperation in this sublime work. Membership is extended to all priests and also to students in the theological department of seminaries who will pledge themselves, according to their ability, to favor the cause of the propagation of the Faith.

Each member promises to make a small, annual offering which serves to cover the expenses of administration. In Italy, where the Society was organized, the contribution is fixed at five lire ($1.00). Perpetual members contribute 100 lire ($20.00).

Bishops who formally join the Union are considered honorary members.

This Association has been repeatedly approved and encouraged: first of all, when the project was presented for examination to the Sacred Congregation of Propaganda, Cardinal Serafini of happy memory, Prefect of the Congregation, praised it in a letter dated October 31, 1916, in which he expressed the complete satisfaction of the Holy Father in this most opportune plan; then on the 31st of August, 1918, when the Holy Father appointed the first general president of the work for Italy; next, when on the 15th of November, 1918, he enriched it with most precious, spiritual favors; and finally, on the 30th of November, 1919, in the celebrated Apostolic Letter upon the Missions — Maximum Illud. In this most noble document, the Holy Father goes one step farther. He takes possession of the Priests' Missionary Union by placing it under the Sacred Congregation of Propaganda; he expresses his desire that it be instituted in every diocese throughout the Catholic world, and says that the work enjoys his favor, since through this activity, the clergy will be wisely organized to interest the faithful in the conversion of so many millions of pagans and to develop all the works already approved by the Holy See for the benefit of the missions.

The project of the Priests' Missionary Union was made public for the first time in the issue of February 9, 1917, of the Italian edition of the Catholic Missions, but the previous elaboration of the project required much time. At the end of 1915 it was

ready and was presented for examination to the Rt. Rev. G. Conforti, Bishop of Parma, who approved of it and encouraged it, and at Easter, 1916, presented it personally to the Holy Father. The plan, after having been studied by the Sacred Congregation of Propaganda, was first approved on the 23d of October, 1916.

It originated from a desire to solve in the most thorough manner the problem of the co-operation of Catholics with the apostolate of the Church. The experience of the founder of the Union in promoting missionary propaganda among the people, persuaded him that until the clergy were educated in regard to the mission problem and won over to the cause of the propagation of the Faith, it would be impossible to put the apostolate upon a solid basis, as far as the supply of personnel and material means are concerned. Isolated efforts of Congregations and of zealous persons in arousing an interest for the missions lose much of their effect; the propaganda of a few zealous persons often detracts from the magnitude, the importance, and the grandeur of a cause like this, and sometimes reduces it to a mere appeal for money. The general works of the Propagation of the Faith and the Holy Childhood, which were started to provide financial aid for the missions, sometimes bring forth results that are far from adequate, because they are not encouraged by the clergy, who alone can authoritatively develop and promote them among the people.

To favor such a great and universal cause as that of the propagation of the Faith throughout the world, to give life and an opportunity of expanding

to the works of missionary co-operation already existing in the Church, there required nothing less than the unanimous co-operation of all Catholic priests, who by their vocation are obliged to contribute their part to the carrying out of the divine command to convert souls. Thus arose the idea of organizing the clergy in the ranks of a great missionary association — an idea which since 1908 was revolving in the mind of the promoter of the Union, who thus expressed himself in a book entitled "The Workers are Few" (4th edition, page 206):

"It would be a fine thing to institute in every diocese an association of zealous priests who would be willing to interest themselves in all works that tend to favor the diffusion of the Gospel among the infidels, and would give their time in explaining these activities and in encouraging their establishment in the various parishes of their dioceses (reference is made to the Propagation of the Faith and the Holy Childhood); who would go about preaching, in order to make known to the faithful the excellence and the importance of these works; who would favor vocations to the missions not only among seminarists and young men, but also among young women who are called to the Religious state; and above all else who would spread broadcast the periodicals that treat of the missions."

The general idea, thus expressed for the first time twelve years ago, was not yet the Missionary Union; but it was substantially the present plan. It was studied repeatedly and as often abandoned as the great importance of the work or the difficulties to be overcome presented themselves to the mind of the

originator. The proposal to enlist the clergy in favoring missionary works was again presented in part and in a concrete form in a long treatise upon the propagation of the Faith (Italian edition of Catholic Missions, July 17, 1914). In this article, the author proposed a plan of organization and in a very detailed way explained the part which priests might have in it. The treatise published in pamphlet form was spread broadcast, but no tangible results followed.

Then the war brought serious losses to the missions and threatened still greater ones to come. Under the critical circumstances of the time, the necessity of gathering together and organizing the forces of the clergy for an effective co-operation in the apostolate was felt more keenly. Finally the project of the Missionary Union was elaborated and was strongly encouraged by persons of zeal and of authority.

The direction of this Union for all nations, as we have already said, has been entrusted by the Holy Father to the Sacred Congregation of Propaganda in Rome, to which the Pope has given all necessary faculties. It is the Propaganda that in a special way approves the statutes and appoints the Presidents of the Union for the various nations. In every country the Union is directed by a President and a Central Council. In each diocese it is in the hands of a Director assisted possibly by a Diocesan Commission and a Field Secretary.

The Priests' Missionary Union was thought out along broad and general lines for the good of all the missions of the Catholic Church; hence it does

not depend either morally or executively upon any Missionary Institute, but has its own existence and autonomy. It has its own President in every country, who, as has been stated above, is appointed by the Holy See through the Sacred Congregation of Propaganda. It also has its own statutes. Since its object is to stimulate and give life to the various works of missionary propaganda and co-operation, it should not take the place of any of them but should promote and favor them all.

It is a work instituted for the purpose of organizing the clergy along mission lines, and hence is based upon the formation of the Diocesan Missionary Unions, founded with the consent and under the patronage of the bishops. The representatives of Orders and Congregations that have missions are invited to participate in the General Council of the work, but this is done because they have a special interest in the cause and are better versed in its needs than others, and hence they can contribute valuable assistance to the work in general and co-operate in the propagation of the Faith. The Priests' Union, however, remains essentially an autonomous society and in no way depends upon the above mentioned Institutes or Congregations.

The Union as such does not propose to collect offerings for the missions or to solicit them. It is chiefly a work of general missionary direction, propaganda and organization. Over and above the membership dues, annual or perpetual, which are used exclusively to pay for the conduct of the Union itself, and the donations which the members may give for this purpose, the Union does not receive any

SATURDAY AFTERNOON IN AN INDIAN COMPOUND.

other offerings. When, therefore, a bishop designates the Diocesan Director of the Missionary Union to assume the management of the various mission aid societies, the offerings that the Director receives will be collected in the names of these various agencies themselves and should be transferred to them.

In establishing the Union, first of all, the bishop may select a priest who has a knowledge of the missions, zeal for the propagation of the Faith, and ability in propaganda work. To this Diocesan Director the bishop should give authority to promote the Union and enlist the sympathy of the clergy. When the members are sufficiently numerous, after arrangement with the bishop, a conference should be held to which all the clergy, even those who are not affiliated with the Union, might be invited. This conference well prepared and advertised should serve:

(*a*) To give a wider and a more exact knowledge of the nature and purpose of the Union;

(*b*) To increase the members;

(*c*) Particularly to establish definitely the Diocesan Missionary Union.

After these preliminary arrangements, the definite establishment of a diocesan section or branch may be brought about by the bishop naming a commission or an Advisory Council composed of a few persons — Director, Secretary, and a small number of Councillors. The Directors of the Propagation of the Faith and the Holy Childhood should be members of this council. The seminary should also be represented. Zealous, active priests should be

chosen in this capacity, and not mere figure-heads.

The manner in which a Diocesan Missionary Union thus constituted will function, the way in which it will organize its propaganda and other work depends upon each diocese. The same method cannot be used everywhere. We shall give the lines that they follow in large dioceses where there is considerable work to do. The method that we explain may be adopted proportionately in small dioceses. The essential factor is that in each diocese the Union have a Center and a Director who, according to the work which he has to do, will give his time in whole or in part to the Office. Where this is not possible nothing practical will result.

The work, then, may be organized in the following way:

(*a*) A Center of the Union with an Office for propaganda purposes together with a Diocesan Director must be established. It would be most desirable to have this Office in the same building with the Curia of the diocese.

(*b*) The Diocesan Director, supported jointly by the various missionary works promoted by the Union, working with the Advisory Council will prepare and carry out a practical program of action: the enrolling of all priests in the Union; the organization of the Propagation of the Faith and the Holy Childhood in the various parishes; the spreading of missionary literature, missionary preaching, the observance of missionary feasts, etc.

(*c*) The Office of the Diocesan Director should be open every day at fixed hours, and the public and the clergy should be advised about this. The mem-

bers may go to the Director for everything they need in connection with their missionary work — leaflets, booklets, sample copies of missionary reviews, pictures, medals, mite boxes, mission post cards, promoters' cards, etc.

(*d*) Where it is considered opportune and according to the size of the diocese, the bishop may appoint or the Council may elect an Assistant Diocesan Director, who will further the carrying out of the program of the Union in districts to which it has not been extended. For this purpose the first propaganda on the part of the Director should be made in the interests of the Missionary Union upon the occasion of meetings of the clergy. Every parish should be constituted a section of the Diocesan Missionary Union.

(*e*) It is also advisable to appoint some lecturers who, according to their ability and time, will be willing to go from place to place in order to preach and give conferences upon the occasion of the missionary feasts, when the collecting agencies are to be established, etc.

(*f*) Besides the Diocesan Office of the Missionary Union there should be established a circulating mission library where books may be lent to the members.

The best way to organize missionary work in the parishes is to have each parish priest appoint a Local or Parochial Director. The Diocesan Director or his delegate should ask each parish priest for an opportunity to address his congregation at all the Masses on some Sunday in order to secure volunteer promotors and members for the Society for the Propagation of the Faith and the Association of the Holy

Childhood. In many places where the Holy Childhood has succeeded admirably, the Sisters in the parochial schools and the teachers in the Sunday Schools are the promoters. This obviates the necessity of children collecting money and frees them from many temptations.

The Parochial Director holds a monthly meeting of his promoters and members. If the parish and the branch of the Society for the Propagation of the Faith are sufficiently large to merit a special mission meeting each month, it is advisable to hold one. If, however, the parish and the branch are small, it is better to join this monthly meeting with the devotions of the Sacred Heart or the Holy Hour. In some places where the priest in charge of a branch of the Society does not direct the League of the Sacred Heart or the Holy Hour, the meeting of promoters and members is held after these devotions. In any event the Director will be most successful who gives a talk on the missions to his promoters and members each month. At the monthly meetings, the promoters make their returns and the Parochial Director remits to the Diocesan Office on the following day.

The practical results from this diocesan and parochial organization will, of course, depend upon the favor and the fervor with which the movement is received by the priests and by the way in which the faithful will respond to the call. "By this Union," says a student of the missionary problem, "we shall bring about a double and a parallel organization — of the clergy and the faithful — which, placed at the disposition of the noblest of all causes, will

give an impulse never before seen, and will bring forth most abundant fruits. Frequently we wonder, as does the Holy Father in the beginning of his Encyclical upon the Missions, how, 'Considering the numerous and arduous labors undertaken by our brethren for the propagation of the Faith; considering all their efforts and the proofs of their undaunted courage, the heathen, who are still sitting in the shadow of death, are still almost innumerable.'

"Without going into this sad question any more deeply, there is no doubt that one of the chief causes of the meagre successes of the Catholic apostolate and the lack of returns proportionate to the labors, trials, hardships, and even martyrdoms that are recorded in its history, is the insufficiency of the forces of the apostolate itself. Where there have been a sufficient personnel and funds, as in the missions of America, Christianity has been placed upon a stable basis. The work of the missions needs not only the guidance of supreme authority and the zeal of a handful of courageous men, but must have in Christian countries a secure foundation and a stable source of income. It will progress and christianize the unbelieving world — the major portion of humanity — if it has behind it a strong, general organization which will enliven it with the spiritual helps of prayer, nourish it with new bands of apostles, and sustain it with adequate financial resources. In fine, until we succeed in establishing or re-establishing the proportion between the work to be done and the forces that are to do it, the missions will not flourish according to the wishes of Our Lord and the ardent desire of our Holy Father. And this pro-

portion will not be obtained without a solid organization." (Father Tragella, in the "Review of the Missions," Vol. 2, No. 1.)

This is just what the Priests' Missionary Union proposes: to establish through one large organization the proper proportion between the work to be done in converting the world to Jesus Christ and the forces required for such a task; in other words, to place the apostolate upon a sure, adequate, and stable foundation in order that it may have the proper spiritual and material support.

The advantages already obtained by this movement in Europe are numerous and important. The Priests' Missionary Union has, first of all, the merit of having effectively brought the missionary problem to the attention of the public and at a most propitious time, by placing it prominently before bishops and priests, thus calling their attention to it most forcibly. As a result, hundreds of bishops and thousands of priests in Europe have joined the movement. They are studying the missions and working for their progress. In many cities, important meetings and congresses of priests, often presided over by bishops, have been held in order to study the question of the propagation of the Faith and to draw up useful programs of missionary cooperation, many of which are already in practice in various places. In this way, they have begun to establish among the various dioceses a holy emulation of apostolic activity with marked advantage to the missions, which are no longer objects of interest only for a few of the faithful, but every day become more and more a vital part of the Church.

Thus the Union has commenced to give greater importance, dignity, and unity of direction to missionary propaganda, more confidence and authority to the individual workers, and warm encouragement to the missionaries themselves, who feel that their brothers in the ministry at home are with them and back of them in their noble endeavors. Besides the activity of the Union itself, all other works of cooperation in the Church in favor of the missions are beginning to receive new life. Already, in many places the Propagation of the Faith and the Holy Childhood are being really organized and put in a flourishing condition. Finally, through its Review of Missionary Studies, the Union is giving to the clergy a thorough grasp of the missionary problem, which was sadly lacking in the past and which we hope will be the foundation of a general, zealous awakening of fruitful activity. For, once the clergy are well instructed in the question of the modern apostolate of the Church and decide to give it their support, they will infuse a new current of divine life into the souls of the faithful, by enkindling in them the sacred fire of a greater zeal for the missionary cause.

Let us close this chapter by answering an objection, proposed by those who throw cold water upon the whole plan. They say that all the machinery of this Missionary Union will put in the background the grace of God, which undoubtedly is the first and chief factor in the conversion of the unbelieving world.

The objection may seem plausible, but it has no foundation. Moreover, all this machinery of the Union, as they call it, is founded upon the grace of

God. It is in order that we may correspond with God's grace and obtain it in greater abundance for the faithful that this plan is proposed. The very first means that the Union suggests in a thousand ways is prayer. But we must take care that on the one hand faith in divine help be not weakened, and on the other that the work of man be not suppressed. Those who expect everything from grace and do nothing themselves are certainly not fair. In fact, the author cited above thus expresses himself most clearly in this regard. "Who is it we hear extolling the importance of grace in mission work? Two classes of persons; either those who invoke an abundance of divine grace to justify their own lack of interest toward the missions or those who are always boasting about the wonderful triumphs and successes of the missions. Moreover, of what graces of God do such as these talk? Of the graces that Our Lord showers upon the missions, graces of heroism on the part of the missionaries and their Christians, graces of conversion for the pagans, graces, in a word, that always spell success and produce miracles. But who ever speaks of those other innumerable graces that undoubtedly Jesus showers upon us, places in our hearts to lead us to missionary work — His work par excellence — graces of good disposition, of self-reproof, of grasping opportunities, of good impulses, of clear and persuasive argument? If all Christians had welcomed and corresponded with this accumulation of graces, we should not be obliged today to lament the indifference of the great mass of Christians toward the missions. We should not find ourselves for several centuries satisfied with the

works that exist, most limited in their efficacy, but we should be fortified by a strong, effective organization of the clergy and of the people, which is an absolutely necessary condition for the assured success of the apostolate throughout the world."

We trust that the import of this argument will be grasped. The Priests' Missionary Union was founded not only for the benefit of unbelievers, but also for ourselves, in order to help us correspond with the great grace which Our Lord gives us in making us His co-operators in the wonderful work of the conversion of the world to the Faith, a grace which as a rule we neglect. The more we work, the more we pray, the richer will be the benedictions which He will send down upon us and upon the neglected, benighted heathens.

CHAPTER XX

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

The queen of the works instituted in the Church to provide for the financing of the missions is the Society for the Propagation of the Faith. In his recent, splendid document many times cited, the Holy Father says of this Society: "We wish Catholics to assist liberally those holy works organized for the support of the missions. . . . We are confident that, while immense sums are being expended for the dissemination of error, the Catholic world will not permit those who plant the truth to struggle with adversity."

The aim and object of the Society for the Propagation of the Faith is to help by prayer and alms the Catholic missionaries who go to bring the Faith and civilization to the infidels.

The prayers to be recited daily are the Our Father and Hail Mary, together with the invocation "St. Francis Xavier, pray for us." It is sufficient to apply the Our Father and the Hail Mary which we recite in our morning or evening prayers to the fulfillment of the obligation and this intention may be made once for all. The offering for *Ordinary Members* is five cents a month or sixty cents a year, and for *Perpetual Members* forty dollars.

The Society for the Propagation of the Faith

originated through the charity of a poor young girl in Lyons, France, named Pauline Jaricot, who began by collecting every Friday small offerings from a group of mill girls.

The first contribution of almost $400 was sent to the Paris Foreign Missions Seminary in 1822.

This good work, like the grain of mustard, developed under God's blessing, although it was opposed and suspected by men. After a private meeting of only eleven persons in Paris, it was decided to establish a general society in aid of the Christian apostolate thhroughout the world. This was done with the consent of Pauline Jaricot, who enrolled in the new Society the groups of her members already quite numerous and most faithful.

Soon the approbation of Popes, together with indulgences and privileges came to this new Society, which in the first year of its existence contributed to the support of various mission seminaries over $4,000. Ten years later, it collected over $60,000; in 1840, the total receipts reached almost $500,000; the record for 1860 was $900,000, and for 1900, $1,369,740; in 1918, the collections amounted to $1,601,140; in 1919, they reached $2,113,018, and in 1920 the grand total was $2,316,967.

From its foundation to the present time the Society has collected and sent to the missions over $90,000,000.

This Society has suffered from the war, but much less than might be supposed; for while the assistance from the Catholics of Europe diminished considerably, that of American Catholics increased, especially in the United States. Following is a table of the

general receipts for the last four years before the war:

1910	$1,397,335
1911	1,454,845
1912	1,610,315
1913	1,622,997

Of this last sum the Catholics of Europe contributed $1,072,999, and those of America $538,817. Now let us glance at the years of the war.

Year	Europe	America	Total
1914	$575,190	$536,449	$1,118,528
1915	595,229	647,473	1,225,197
1916	613,029	641,084	1,266,913
1917	724,478	613,600	1,355,763
1918	1,015,295	571,293	1,601,140
1919	1,341,773	835,062	2,220,589
1920	1,456,217	913,132	2,416,967

We must call attention to several peculiarities in the above figures. (1) Most of these items are taken from the reports of the Central Councils. In translating into American money, we have considered the normal value of the franc — twenty cents. (2) It should be noted that in each case the grand total is larger than the sum of the returns from Europe and the United States, for small amounts from other countries are included. (3) The contributions from the Central Powers, which are considerable, do not appear at all. (4) Since 1917, when the United States Branch began to send all moneys not representing memberships in the Society, i.e. Gifts and Mass Stipends, directly to the missions and not through the European Headquarters, the Central Councils in Paris and Lyons did not take into account the amount of these Donations and Intentions when they published their General Report. The

actual receipts of the National Office in the United States during these years were as follows:

1917	$759,346
1918	971,888
1919	1,372,896
1920	1,315,752

The Catholics of the United States have contributed to the missions, through the National Office of the Society, over $10,000,000. The missions in the United States have received from the Society, since its establishment in 1822, a little less than $7,000,000.

The organization of the Society is most simple. The members are divided into bands or groups of ten, in care of Promoters who collect their offerings and make returns to the priest in charge in the parish. These priests or Parochial Directors send the total to the Diocesan Director each month. He in turn forwards his receipts to the National or General Director, who remits to the Central Council at Lyons.

There are three classes of members, according to the offerings they make. All are obliged to recite the prayers mentioned above.

Ordinary Members contribute five cents a month or sixty cents a year. In case it is not convenient for an Ordinary Member to join a band and make his payments to a Promoter, he may remit directly to the Parochial Director, and in case the Society is not established in his parish to the Diocesan or National Office.

Special Members are those who contribute six dollars a year. They have the right to enroll be-

sides themselves nine other persons, living or dead. There are many people who have relatives and friends in need of special graces, either spiritual or temporal. There are the sick, the poor, the indifferent, or worse. Then there are the dead who have need of prayers. All of these may be enrolled, in order that they may enjoy a share in the Masses, the sacrifices, and the prayers — in the whole treasure house of merits of the Society. The following quotation regarding *Special Members* is taken from the Annals of the Society: "We cannot sufficiently encourage the practice, among those who are able to adopt it, of becoming Special Members in the Society. Without doubt, the foundation of our work is the *Ordinary Membership* fee of five cents a month. But as the needs of the missions multiply, and we have to compete with the millions collected by English and American Protestants, why should not our Catholics who have been blessed with a sufficiency, assume the obligation of a band for their own family by becoming Special Members? Why should not the offerings of the rich and of those who are comfortably situated be united with the pennies of the poor? These thoughts have already aroused holy emulation, and in many dioceses the idea of *Special Membership* has been well developed."

A *Perpetual Member* is one who gives an offering of forty dollars. Such a member enjoys all the privileges and favors with which the Church has enriched the Society, during his life (if enrolled while living), and after death his soul will participate in countless prayers and in thousands of Masses which the missionaries celebrate each year for the bene-

THE TWENTY-SIX MARTYRS, CRUCIFIED IN NAGASAKI, JAPAN, JAN. 5, 1597

factors of the Society. The Church has permitted Perpetual Members to make this contribution of forty dollars in installments, provided the entire amount is given within one year. The spiritual benefits and privileges are enjoyed from the time of the first payment, and when the entire sum is contributed a diploma of Perpetual Membership is issued.

Deceased persons may be enrolled as Ordinary and Perpetual Members or included in Special Membership. Thus they have a share in the merits of the missionaries, and in the Masses and prayers offered for benefactors.

All the Popes from Pius VII to Pius X have granted a great store of indulgences to the members of the Propagation of the Faith Society, and many spiritual favors that are found enumerated on the membership leaflets of the Society. Moreover, all the Orders and Congregations of missionary priests and Sisters helped by the Society share with their benefactors the merits of their apostolic labors. Special prayers are said for all who belong to the Society by the missionaries and their neophytes in every mission, and we can count on about 15,000 Masses that are offered annually by the missionaries for the living and dead members of the Society.

Those who specify their offerings for particular missions and missionaries cannot consider themselves members of the Society or enjoy its benefits. This is not always understood. To gain the indulgences and share in the spiritual benefits of the Society, it is necessary to contribute at least sixty cents a year to the general fund, without designating it for any special purpose.

The Society has an official organ called the *Annals*. This magazine, published bi-monthy, gives a vivid picture of the apostolic work and of the results obtained in the missions. The *Annals* are sent gratuitously to the Diocesan and Parochial Directors from the publication department. Two copies are allowed each Promoter, who is expected to pass them around among the members of his or her band. The Diocesan Directors should endeavor to have the *Annals* read in seminaries, academies and educational institutions, where they will be received with much interest.[1]

[1] At the present time 345,680 copies of the *Annals* appear each month. In French, there are 174,000; in Breton, 5,225; in English, 37,900; in German, 42,000; in Spanish, 33,500; in Flemish, 6,825; in Italian, 22,000; in Maltese, 2,500; in Portuguese, 3,500; in Dutch, 2,930; in Basque, 700; in Polish, 2,600; in Bohemian, 10,000.

CHAPTER XXI

THE ASSOCIATION OF THE HOLY CHILDHOOD

The holy Gospel surrounds the heads of children with a divine halo that charms and delights us — fills us with a tender feeling of love and gratitude for childhood and all it signifies.

The troops of lively little ones that restlessly crowd about Jesus, that sweet, friendly smile with which He welcomes them, that fatherly hand that He places in loving benediction upon their innocent little heads, those affectionate embraces with which He presses them to His Heart, those gentle words that come from His divine lips — while all these reveal the tenderness of the love of Jesus for children, they also point out the virtuous path along which childhood should walk, in order to profit by the fruits of the Redemption.

How touching and impressive are the references of Jesus to children, and how eloquently they are expressed in the Gospels! *Suffer the little children to come unto me. . . . Their angels in heaven always see the face of my Father, who is in heaven. . . . The kingdom of heaven is for such. . . . Unless you become as little children, you shall not enter into the kingdom of heaven. . . . As long as you did it to one of these my least brethren, you did it to me. . . . But he that shall scandalize one of these little ones that believe in me, it were better for him that a mill*

stone should be hanged about his neck, and that he should be drowned in the depth of the sea.

These sublime ideas about childhood, absolutely unknown to paganism, ancient and modern, which has always favored the diabolical crime of infanticide, inspired the divine Work of the Holy Childhood.

It makes us shudder with horror and indignation, when we read the ancient laws, except those of the Egyptians and Teutons, in which parents were recognized as having the right of life and death over their own children. Immediately after birth, a child was presented to the magistrate, who, if it was found to be weak or deformed, pronounced the sentence of death upon it. Even Aristotle, the great pagan philosopher, admitted this law which condemned to death sickly and defective babies.

St. Justinian and Tertullian reproached the pagans with these shameful deeds in recalling: "The army of children born into this world for death; of children who were strangled under the trees that shaded the horrible mysteries of Saturn; of children whom their parents brought to offer as holocausts, being smothered with kisses, in order to keep them from crying until they were actually under the sacrificial knife."

They challenged these people, who thirsted for Christian blood, and their magistrates, who were considered incorruptible, to deny, if they could, that they took the lives of their own children, adding to this inhuman cruelty that of allowing them to die of hunger and cold or of giving them to the dogs to eat.

Diogenes of Halicarnassus also recalls this enor-

mity, when he refers to the sacrificial knife that tears open the side of the infant, and to the virgin blood sprinkled upon the altars of Diana in Tauris, of Astarte in Phoenicia and in the temples of Hecate in Greece, of Mithras in Persia, of Aldramelech in Syria, of Moloch and of Baal among the Ammonites and the Carthaginians.

These sad conditions we find at the present day, unchanged and even more horrible, in all the barbarous regions that have not yet been visited by the light of the Gospel, especially China, the most extensive country of Asia, where infanticide gathers in a harvest of thousands and millions of innocent little creatures.

Listen to the testimony of a reliable English author who, in a work entitled Philosophical Researches Among the Chinese, exposes the horrible reality:

"The midwife drowns the new-born child in a basin of hot water, and she is paid for this! Sometimes she throws it into the river, after having tied about its little body an empty gourd, which allows it to float about before it dies.

"In other places the piteous cries of these unfortunate little creatures would make strong men shudder, but there they are accustomed to hear them and do not mind. The third way of doing away with their children is to throw them into the public street. In many places, especially in Pekin, each morning one may see passing along the road, carts full of little babies that are thrown away during the night and gathered up by the officers in the morning. They throw them into a ditch, which is left open in

the hope that the Mohammedans will come and take some of them away; but before the carts that are supposed to carry them off have arrived at the rubbish heap, frequently dogs and pigs, which abound in the streets of Chinese cities, eat them while still alive. They tell me that in Pekin alone in the short space of 3 years 9,712 of these little babies were destined for the rubbish heap, without taking into account those who were trampled under the hoofs of horses, devoured by dogs, drowned immediately after birth, taken by the Mohammedans, or killed in places where no one could record them."

The Holy Childhood is a great Association of Catholic children who propose by their prayers and their offerings to save the lives of abandoned pagan babies, by procuring for them the grace of baptism and a Christian education. The Association is placed under the protection of the Infant Jesus. Every day, the members recite one Hail Mary with the invocation "Holy Virgin Mary, pray for us and for the poor pagan children," and make an offering of one cent a month or twelve cents a year. One who contributes $20 within a year enjoys the benefits of Perpetual Membership. This sum may be given in small amounts.

The Association is for children of school age. They may be enrolled from the time of their baptism; but after they reach the age of twenty-one, it is necessary for them to be at the same time members of the Propagation of the Faith Society, in order to benefit by the indulgences of the Holy Childhood.

The spiritual benefits to be gained by membership in this Association are, in general, the same as those

of the Propagation of the Faith Society — a share in the good works and prayers of all the missionaries aided by the Association; a share in the Masses offered by missionary priests, and many indulgences, plenary and partial, a list of which may be found on the cover of each number of the *Annals*.

Extraordinary privileges are conceded to priests who promote the work. The Popes have always been deeply interested in the progress of the Association, and recently Benedict XV in his Apostolic Letter Maximum Illud, wrote as follows: "We strongly recommend the Association of the Holy Childhood, the purpose of which is to see that baptism be administered to the dying children of infidels. This Association is the more commendable as it is open to the membership of children, who may thus learn to appreciate the gift of Faith and to contribute their help in conferring it upon others."

This Association is organized like the Propagation of the Faith Society, upon the Promoter system. Promoters form bands of ten and collect the ordinary membership dues from each one of their members.

In each diocese there should be a Diocesan Director, and in each country a National Director. In the dioceses in the United States that have been most successful in developing this Association, the Society for the Propagation of the Faith and the Holy Childhood are directed by the same priest. The Central Council, which is in Paris, collects the offerings from the Christian world and distributes them among the various missions and institutions supported by the Holy Childhood. Each year the

Annals publish a minute account of the moneys received and distributed and of the spiritual returns from the work of the Association.

Rt. Rev. Charles Augustine de Forbin Janson, who was born in Paris in 1785 of a noble, military family, founded the Association. Being a man of extraordinary qualities of mind and heart, he was on the road to the highest worldly honors, but God chose him for Himself. He entered the Seminary of St. Sulpice and was ordained a priest in 1811. After ten years of missionary labor in the near East, he was consecrated Bishop of Nancy; but political unrest gave him back to the apostolate and he again set out, this time to America. From his very youth he had a great love for the missions in China, and was touched especially by the lot of the poor abandoned babies, victims of the cruelty, superstition, and poverty of the wretched inhabitants of that immense country. When he returned from America, his mind was bent on improving the lot of the Chinese babies, and, as a result, he conceived the great Association of the Holy Childhood, upon a plan almost divine in its simplicity — pagan innocence to be saved by Christian innocence.

The Foundress of the Propagation of the Faith Society, the Venerable Pauline Jaricot, had a share in this new project also. For a long time, she too had sought a solution of the problem that occupied the mind of Bishop Janson — the saving of pagan China, the saving of its innocent victims — without using the resources of the Propagation of the Faith, already established. During a visit which the saintly Bishop made to this zealous young woman in Lyons,

in 1842, the idea presented itself to both these apostolic souls in a very definite form. The Association of the Holy Childhood came into existence that very day.

Then the eloquent apostle began the work of organization, consecrating to the work his time, his money, and his health. He first went to Belgium and preached on the holy project. Here the royal family gave it their support and wished their children to become the protectors of the new Society in the Kingdom. Zealous priests everywhere assisted the Association, by preaching and writing and by active service. The success of the Holy Childhood was secure.

Bishop Janson returned from Belgium to Paris exhausted, but soon continued his journey. He left France, intending to visit Bavaria and Austria, eagerly looking forward to the day when he might go in person to China,[1] but God had other plans, and the next year, 1844, while busily engaged with his beloved work, he died in the arms of his brother, the Marquis de Forbin, and of his Spiritual Director. The man retired from the scene — the Association remained.

Although the Association was conceived in 1842, it was not officially established until the following year. Since that time it has developed rapidly in Christian countries. The first year they collected $5,000; in the first ten years they gathered $537,354.

[1] We read sometimes in manuals of the Holy Childhood that Bishop Janson was a missionary in China, and that it was the sight of the barbarous practices of infanticide there which inspired the Association of the Holy Childhood. The founder of the Association in reality was never in China.

The offerings gradually increased; in 1863, the receipts amounted to $350,168; in 1873, to $420,078; in 1883, to $628,634; in 1911, they reached $800,000. Then came the war, which caused a considerable decrease in the offerings. From the year of its foundation up to 1920 inclusive, the receipts of the Association amounted to almost $39,000,000. In arriving at the above and the following totals, we have considered the pre-war value of the franc — twenty cents.

The war had a much more detrimental effect upon the Holy Childhood than upon the Propagation of the Faith. While in 1913, the last normal year before the war, they collected $874,796, in 1914 there was a notable decrease in the offerings. Following is a table of the funds collected during the war, throughout the entire world, excluding Central Europe:

1914	$342,320
1915	430,715
1916	418,054
1917	493,655
1918	827,933
1919	1,396,865
1920	1,600,288

When the war was over, as we see from the above figures, the work progressed anew, and there is reason to hope that when we can include the offerings from Central Europe, the total will amount annually to over two million dollars. We must also have in mind that the Association is spreading in the United States, whence we may expect a large contribution.

The results obtained in the missions from the work of the Holy Childhood are wonderful. Previous

One Day's Harvest in a Chinese Orphanage

to the war, the offerings were used to rescue abandoned infants in 276 Vicariates and Prefectures Apostolic spread all over the pagan world. In 1914, which we take as a normal year, the Association supported 1,573 orphanages, 12,545 schools, 4,550 industrial institutions and dispensaries. This same year it procured the grace of baptism for 459,603 babies and brought up 512,831 more in its institutions. In the first 50 years of its existence, (1843–1893) the children rescued and baptized by the Holy Childhood numbered over 12,000,000. Up to the present time, the Association has the record of having sent directly to Heaven over 23,000,000 babies.

Taking into consideration the fact that certain reports have not been sent in and that others are incomplete, it is a conservative estimate to state that the Association procures each year the grace of baptism for half a million pagan babies, and that it maintains another half million in the various houses, schools, industrial institutions, etc., where they grow up to be excellent Christians. From these schools, industrial institutions and orphanages, every year thousands and thousands of young men and women go forth to enter into society, to form new families and new nuclei of Christian communities.

Thus Heaven is populated with protecting and interceding angels, and earth with young apostolic souls. For almost eighty years the Holy Childhood has carried on this twofold work. Well did Pius X of happy memory say: "My heart is filled with consolation when I think of the great good that this blessed Association does throughout the world. The Association of the Holy Childhood is a living testimony to the service of our holy religion.

The Holy Childhood is a great school for training our children in the Faith, in the spirit of sacrifice and of the apostolate. From the very beginning, this was in the minds of its founder and of Pauline Jaricot, who promoted the work most zealously through an appeal addressed to all Christian mothers. Her words seem more applicable to the rising generation than to the children of her own time. "At the present day there are gymnasia to develop the physical powers of children, but is there not also a great gymnasium in which our children may be trained in social and Christian virtues? This arena for spiritual exercise is the sublime Association of the Holy Childhood placed under the auspices of the Infant Jesus." In her mind the Holy Childhood is a school of sacrifice for Christian children.

Every mother who really loves her children wishes heavenly graces to descend upon them in abundance, and desires to have them grow up good children, a consolation to her. Hence she will not fail to enroll all of them from the day of their baptism in the Holy Childhood.

(1) Thus they will become members of this holy Society and have the privilege of occupying a place of honor near the Infant Jesus, and of being called to co-operate in the work of God in their earliest years. They will also share in the prayers that are said and the Masses that are celebrated in favor of members.

(2) When they are older and capable of fulfilling the prescribed conditions, they will be in a position to gain the various indulgences, plenary and partial, even before they make their First Holy Communion.

(3) By working according to the intention of the Venerable Founder, in order by their own efforts to earn the actual offering, and by reciting every day the prescribed prayers, they will perform continual acts of charity that will enrich their souls with merit and implant in their hearts the most solid foundation of all virtues. They will merit the benevolence of the Child Jesus and the countless blessings that are promised in Sacred Scripture to those who perform works of charity and mercy. By this very fact they themselves will become fathers, mothers, saviors, and redeemers of their distant brothers — missionaries, and apostles of idolatrous lands.

(4) In their desire to contribute the offering each month for the ransom of the pagan babies, they will not spend their money on sweets, games, movies, and other pleasures, and in purchasing things of which they have no need, but instead they will acquire a love for work, temperance, and thrift.

(5) In this way they will prepare in the best possible manner to make their First Holy Communion well.

(6) By beginning in childhood to tread the path of innocence and virtue, according to the words of the Holy Spirit, they will continue to follow the same path throughout life.

Behold the great advantages that the Holy Childhood holds out to its members! Well may the present Pontiff say that a mother who is not eager to enroll her children in the Holy Childhood does not give evidence of a mother's love.

The Holy Childhood is admirably adapted to strengthen one's faith and nurture the apostolic

spirit. By enrolling our children and explaining to them that the scope of the Association is to save souls, by inspiring them with the idea of making little sacrifices for the attainment of this end, we educate them to better appreciate the Faith and become little apostles and saviours of souls. Our Holy Father Benedict XV has given a beautiful exposition of this in his discourse of 1916 to a group of 5,000 members in Rome. He said: "It is not without reason that the name of *Little Saviours* has been given to the children who are enrolled in the Holy Childhood. They are little on account of their age, and they should be called little in homage to the true Saviour, without Whose infinite merits their apostolate would have no value; but if we consider the great results they accomplish by their apostolate, not *Little Saviours* but *True Apostles* should we call those who rescue thousands of little babies each year from the selfish designs of their inhuman parents, and those who procure the regenerating waters of baptism for so many poor little ones who without the Association of the Holy Childhood would not be able to obtain their eternal salvation. . . . If a missionary approaches these unfortunate children and shows solicitude for their physical and spiritual well-being, who will say that he does not take the place of a mother to them? But that very missionary is sent by the Holy Childhood. His labors are rendered fruitful through the prayers of the members of the Holy Childhood, and finally the material means which are necessary to make long journeys in order to baptize the pagan children are supplied by the offerings of the children who belong to the Associa-

tion. We compliment, therefore, the Association of the Holy Childhood for the great good that its members can accomplish for others through its instrumentality.

"Can we pass over the good that the children enrolled in this Association do for themselves? Hardly, for it makes them appreciate more the blessing of being born in Christian countries and of Christian parents. Moreover, we must not forget the importance of instilling into our own little ones love for their neighbor and the beauty of practising it at any sacrifice. Oh, how the dear children who each day recite that beautiful prayer, 'Holy Virgin Mary, pray for us and for the poor pagan children,' thus show their love for those for whom Jesus Christ has shed His Most Precious Blood! The boys and girls who deprive themselves of some pleasure in order to bring the blessings of the Faith to their little brothers and sisters in China and other countries, show that they understand Our Lord has committed to them also the care of their neighbor. *Let every man take heed of his neighbor* (Jerem. ix. 4)."

Like the Propagation of the Faith Society, the Holy Childhood depends for its development upon the interest of bishops and priests. If a priest be in charge of a parish, he has but to say the word, and this most deserving charity which asks so little of its members will soon flourish within his jurisdiction. If he be an assistant, and is given the direction of this Association among the little ones, he will receive the heartiest co-operation from the Sisters and Sunday School teachers. In fact, it is they who, when all is said, insure the success of the As-

sociation in a parish, for they are in such an excellent position to do so. It is almost impossible to conceive of a nun who has the permission of her pastor to establish the Association among those under her care being indifferent to its development. Given a well disposed Pastor, an active Parochial Director, or Community of Sisters in a parish, no matter how poor — in fact, the poorer the better — and it is hard for one experienced in the work of promoting the interests of missions to see anything but a flourishing branch of the Association. The Holy Father, in the discourse referred to above, most warmly recommends it to all, and his voice should be heard everywhere and listened to with attention; for while the Holy Childhood may be considered a small matter, yet by neglecting its organization and development we are responsible for jeopardizing the eternal salvation of countless souls. To Chaplains and Directors of academies and schools, whether priests or Sisters, the Holy Father, a greater authority than whom cannot be cited, speaks as follows: "We should hope that being educated in a private institution (academy or parochial school) instead of impeding would facilitate the children of our age in joining the Holy Childhood. He who has charge of the education of children cannot do better than put himself in the place of a mother. And a mother, ever solicitous for the good of her children, should not delay in enrolling them in the Association of the Holy Childhood. Let the Directors of schools and academies, therefore, not delay in their efforts to have all their pupils join this Association so highly meritorious and salutary."

To parish priests the Holy Father speaks as follows:

"Who could recognize as a zealous man a parish priest who fails to make known to his parishioners one of the most efficacious means for directing and keeping the children of his parish on the virtuous path?"

To the Directors and Promoters of the Association he says: "In keeping with our wishes (that the ranks of the Association may never grow less) certainly the Directors will co-operate and continue to favor the development of the Association. The Promoters, too, will co-operate and thus continue to merit their beautiful name (in Italian, Zelator) which supposes zeal and perseverance in propagating this holy institution."

The Holy Father exhorts all, as we see, to take this worthy work of charity to heart. For this reason he points out its importance. Let us hope, therefore, that it will flourish for the good of so many pitiable, abandoned souls and of our own children as well.

CHAPTER XXII

OTHER MISSION AID SOCIETIES

(I) *The Sodality of St. Peter Claver for the African Missions*

The Sodality of St. Peter Claver is a propaganda society in favor of the African Missions and of the freedom of slaves, placed under the protection of St. Peter Claver, the great Jesuit Saint, who lived in the 16th century and consecrated his whole life to the poor afflicted negroes brought as slaves to America. Pius X, by a Brief of June 10, 1904, solemnly made this Saint the Patron of the Sodality.

The purpose and aim of the Sodality is the extension of the Kingdom of God among the negroes, and the salvation of their souls. The members of the Sodality try to bring this about, not by going to Africa to engage in active conversion of the negroes, but by remaining at home and helping the African Missions, as far as lies in their power.

The chief means employed by the Sodality is active propaganda in favor of the African Missions. It arouses among the faithful an interest for the missions of Africa: by advertising the good done by the missionaries and at the same time by exposing their needs; by inviting the Catholics of the world to pray for those missions, to help them with

alms and to increase the number of evangelical workers.

The Sodality is made up of an Institute of zealous women who live in community and wear a uniform, but are not Sisters. They are assisted by Externs, Promoters, and members.

The regular members of the Institute, called also the *Sodalists of St. Peter Claver*, or the *Missionary Helpers of Africa*, endeavor to accomplish the chief purpose of the Sodality, first, by sanctifying themselves, and, secondly, by performing the work required by the active propaganda of the Society.

Their occupations are various. They edit reviews, translate stories and letters of missionaries, write articles, correspond with missionaries in all parts of Africa as well as with the benefactors in Christian countries. They take charge of the money and other articles received for the missions and send them to Africa. They secure god-parents for negro babies, procure the funds required to ransom slaves, to adopt native seminarists and catechists. They look after the publication of books in African languages written by the missionaries. They repair and make sacred vestments and send them with other necessary articles to the missions.

The Sodalists have *Auxiliaries* who also live in community and perform the manual labor connected with the Institute. These Auxiliaries work in the printing press and bindery, where the two monthly publications of the Sodality (Echo from Africa and The Negro Child) are prepared and mailed. They also perform the domestic work and care for the garden. Besides these two classes of *Missionary*

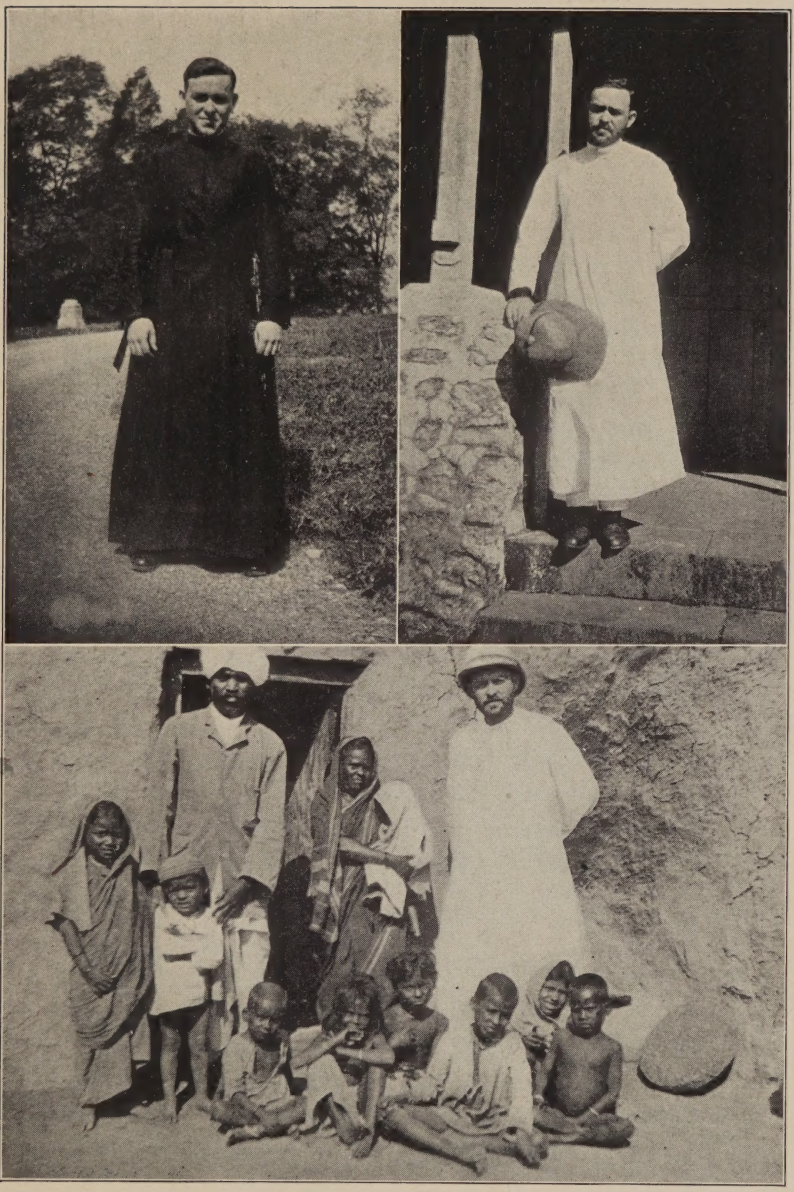
Helpers, there are *Externs*, who live in the world and place themselves at the disposition of the Sodality.

The *Promoters* of both sexes, without binding themselves to any special work, are nevertheless at the disposal of the Sodality, inasmuch as they give financial support in the form of an annual offering of forty cents for lay persons and one dollar for priests. The latter receive the "Echo from Africa" gratis. Promoters also render active co-operation in the interest of the Sodality.

Members are those who participate in the work by making a monthly offering of one cent to the funds known as The Penny of St. Peter Claver or The Pence for the Children of Africa.

All these different members may gain many indulgences granted to the Sodality by Popes Leo XIII and Pius X. Priests who are Promoters enjoy numerous privileges. The Sodality is, moreover, affiliated with different African missionary Congregations from which they derive spiritual benefits, inasmuch as they participate in the merits of the good works and the prayers of a great number of missionaries, who labor indefatigably for the salvation of souls in the vast continent of Africa.

This Sodality was founded in Rome on April 29, 1894, the day on which Leo XIII in private audience gave to the Countess Maria Teresa Ledochowska, the niece of His Eminence Cardinal Ledochowski, Archbishop of Gnesen and Posen, and later Prefect of Propaganda, the formal permission to organize the Sodality, blessing it most heartily. The cradle of the Sodality was in Salzburg, Austria. Thanks



THE AMERICAN MISSIONARY TO WHOM THIS BOOK IS DEDICATED

1. At Woodstock College, Md., U. S. A.
2. In Bombay, India, after his arrival
3. In Karachi, India, before his death

to providential circumstances, eight years later it was able to establish itself in Rome, where from that time the Directress General has resided and where the center of the Sodality is found at the present time. Numerous branches of the Sodality, a great number of which are directed by Externs have been founded in Vienna, Trieste, Trent, Bologna, Florence, Cracow, Breslau, Munich, Zug, Paris, and other places. The National Office for the United States is in St. Louis, Mo.

Before the war, the Sodality distributed annually among the missions of Africa about $50,000, besides many boxes of sacred vestments and other useful articles. In 1918 it collected 1,800,000 Austrian crowns (at normal exchange $360,000), which was distributed among forty Missionary Societies of priests and Sisters laboring for the conversion of Africa. It also expended 154,760 crowns (at normal exchange $30,952) for the education of negro seminarists.

From the establishment of the Sodality up to 1918, through the good offices of this providential undertaking, 5,688 slaves were ransomed, baptism was administered to 23,122 souls, and 376 abandoned children were adopted.

(II) *The Society of St. Peter for the Education of Native Clergy for the Missions*

This Society, to which the Holy See desires to give the greatest possible development, came into existence in 1889, inspired by the letters of certain missionary bishops. They stated that the future of

the missions depended in great part upon the formation of a good native clergy, but on account of lack of means they were often unable to accept promising young men who presented themselves for this purpose. The Society of St. Peter, therefore, aims exclusively at procuring for missionary bishops the necessary means for the formation of a native clergy. The Society received its first approbation from the Holy Father, Leo XIII, by whom it was enriched with precious indulgences. In the course of time, it was repeatedly commended and encouraged by the Sacred Congregation of Propaganda — an evident proof that the Society corresponded perfectly to the views of the Church and especially to the lofty ideals expressed by Leo XIII, in his Encyclical of the 24th of June, 1893, upon the erection of colleges for clerical students in the East Indies.

Aided by the grace of God and by the authoritative approbation of Holy Church, the Society of St. Peter has already accomplished great good in the missions of Japan, Corea, China, India, and other countries of the Orient and of Africa, by providing for the ecclesiastical education of a great number of pious and able native students, 183 of whom have become priests and are rendering most valuable service to the apostolate. In exchange for the help which they receive from this Society, the missions benefited promise that in every seminary for native priests twelve Masses will be celebrated every year and prayers will be offered for the living and deceased members of the Society. Each native priest helped by the Society, during the month following his ordination, celebrates three Masses for

all benefactors and promises to remember them each day at the altar.

There are three classes of membership: (1) *Founders*, who contribute the amount required for the foundation of a Perpetual Burse; (2) *Benefactors*, who promise to contribute annually the amount required for the tuition and support of a seminarist. As the sum required for this purpose is not the same for all missions, founders and benefactors who desire to assist the Society should make inquiries at headquarters; (3) *Ordinary Members* make an annual contribution of twenty cents. The Society has recently come under the direction of Propaganda. The headquarters are therefore in Rome, but there is a dependent branch called the Social Center in Friburg, Switzerland.

The supreme direction of the Society is entrusted to a General Council whose members are appointed by Propaganda. The members of this Council remain in office for three years and are chosen from the priests of the various nations that assist the Society. This Council meets at least four times a year, the Secretary of Propaganda presiding. It studies the means of developing the Society and distributes the funds. The propaganda of the Society and its active management are entrusted to the Franciscan Missionaries of Mary.

In every country the Society should have a national council of propaganda. District committees are already in operation in Switzerland, France, Holland, and Belgium. In America the Society is almost unknown. It is the desire of the Sacred Congregation of Propaganda that this Society flourish

in every Christian country, and it is hoped that soon we may have a thriving national council in the United States.

(III) *The Pious Work of St. Francis Xavier for Native Catechists*

This Association aims at supplying missionaries with the necessary means to employ a great number of catechists and thus co-operate directly in the propagation of the Faith.

The means used are the following:

(*a*) Prayer for the conversion of the pagans: the members recite daily an Our Father, Hail Mary, and the invocation, "St. Francis Xavier, pray for us and for the poor pagans."

(*b*) The offering for the maintenance for these catechists may be for a year or less, or in perpetuum.

The members of the Society are divided into *Ordinary Members*, *Promoters*, and *Perpetual Members*.

Ordinary Members are those who recite the prayers mentioned above and make an offering toward the maintenance of native catechists. *Promoters* are those who, from their own resources or with the help of others, contribute annually a sum sufficient to support a catechist. According to the constitution of the Society, the amount required is $20, but at the present time, on account of the high cost of living and high wages, even in the mission fields a catechist cannot be supported for less than $50 a year.

Those who contribute at one time the sum of $600 are *Perpetual Members*.

The *Promoters* receive a diploma, the weekly mag-

azine entitled *The Catholic Missions*, and a share in Masses each year, depending upon the number of catechists they support.

The *Perpetual Members* have a right to one Mass a year in perpetuum, which the Institute of Foreign Missions of Milan binds itself to celebrate for them and those dear to them.

The Work of Native Catechists was started by the Institute of Foreign Missions of Milan for its own missions, and this Congregation obtained approbation and indulgences for it from Rome. It has, however, been adopted also by other missionary societies.

For the Institute of Foreign Missions of Milan this Work has its headquarters at the Institute. Those who wish to contribute to the maintenance of catechists of other missionary Congregations and Societies should communicate with their respective headquarters or with the Society for the Propagation of the Faith, the National and Diocesan Directors of which forward moneys directly to all foreign missions for the support of catechists.

Benefactors who of their own resources can contribute $50, the sum required to maintain a catechist for one year, may forward the amount to the Society for the Propagation of the Faith or to any foreign mission Congregation. Many benefactors who help in this way are unable to give $50 at once, so they make the payments to suit their convenience, as do many Perpetual Members of the Propagation of the Faith and the Holy Childhood. Even if one is not able to assume the responsibility of supporting a catechist, he may contribute any

amount, no matter how small, for this purpose. Many persons form bands or groups among their friends; and in this way, without placing a burden upon any one member, the $50 is collected easily during the course of a year.

This is a most meritorious way of assisting the missions, because it gives one a share in many spiritual benefits bestowed upon the Work by the Church. The Congregations thus helped also share with their benefactors the merits of the apostolic labors, prayers, and Masses of their members; but the chief merit of this Work is found in the fact that through it one co-operates almost directly in the propagation of the Faith.

The vocation to be a missionary implies great sacrifices, and few are thus called. But all Christians are obliged to co-operate in the propagation of the Faith. Now the Work of Catechists offers an easy and efficacious way of participating in the labors and merits of the missionaries. If we cannot go to preach the Gospel, if we have not the courage to leave our native land, to break the ties that bind us to our family, as do the missionaries, and to go into far distant, uncivilized countries in order to lead souls to Almighty God, let us at least send our representatives who will work in our name and through our help. These representatives are the native catechists. If we individually or in common with other generous souls succeed in providing a village with a catechist, he will be our representative in that village. If he instructs the people, if he keeps the neophytes in the Faith, if he baptizes a number of dying infants and sends them directly

to Heaven, it will all be accomplished through our generosity and charity, and we will share in the merit. Then each one of us may truly say, "I, too, am a missionary."

We have briefly surveyed the great work of the propagation of the Faith in the unbelieving world. We have visited the evangelical field where the sublime, peaceful, spiritual conquest of the missions is being carried on, and we have reviewed the apostolic army. We have also explained the obligation of co-operating in the apostolate to the heathen that rests upon Catholics and pointed out the means by which this may be accomplished. The outlook is promising, the times are more auspicious than ever, peoples are well disposed, present circumstances are favorable for a great, general movement forward of the propagators of the Gospel, who are already drawn up in line. Their ranks may be thin, but they are to be found on every pagan frontier and in many cases well into the enemy's camp. All these things we have considered, and we have not overlooked the difficulties of the undertaking, the human deficiencies, the dangers to be encountered by delay, and particularly the insidious propaganda of our formidable competitors.

Now, dear reader, that you have finished this book, we ask you to open another — the one that inspired these chapters. It is an old volume, one that has been translated into every Christian tongue under the sun. No one could count the editions through which it has gone. You will find it everywhere. It is published to fit all purses. It is suited

to every station in life. Saints and sinners, princes and peasants, the intellectuals and the ignorant, have repeatedly reviewed its precious pages. In health and in sickness, in joy and in sorrow, in prosperity and in poverty, in success and in failure, in victory and in defeat, men find it interesting, instructive, inspiring.

Take the book of your Crucifix in your hand — read the lessons of submission, sacrifice, and suffering, of obedience, humility, and charity, and remember that it was written for you. It tells the story of your Redemption. Without it you would not have the Faith.

What have you done to thank your loving Saviour for all His goodness to you? Ask Him what He desires of you in return for your Faith and He will answer, "Share it with others. Help to apply the merits of my sufferings to the redeemed but unenlightened millions in the Orient."

Who can look upon the Crucifix and read its lessons of love and suffering and be indifferent to mission work? Who can weigh the blessings God has showered upon him and refuse to communicate them to others? Who can direct a responsive congregation of faithful souls, well organized in all that makes for parochial success, and fail to establish a mission aid society in their midst? Who can enjoy the confidence of pure, innocent boys and girls, worthy and perhaps eager to serve God in the sanctuaries and cloisters of foreign lands, and fail to instruct and encourage them? Who can learn that there are generous hearted American youths, actually preparing to leave home and friends, to labor

in the most distant and difficult corners of the great white harvest field, and hesitate to help the seminaries and convents that train them? Who can know that young American priests and Sisters, and thousands of others from Europe, are enduring hardships, privations, discouragement, for want of a little help from each one of us, and refuse to give it? Who can have faith in the efficacy of prayer and never send a petition to the Throne of the Most High for the sublime cause of missions? Who, in conclusion, can read this volume together with the lessons of the Crucifix, without asking himself, "What has been my share in this noble enterprise?" If "Inaction" be the answer, let him now resolve to enter into mission work and do something practical for the Conversion of the Pagan World; if he has heretofore been active, will he not endeavor to be even more so, stimulating by example others engaged in working for the cause?

Rally to the call of Father Manna — follow on to the Conquest of the Pagan World.

THE WORKERS ARE FEW

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From the Italian of Rev. Paolo Manna, M. Ap.
by

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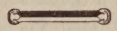

A CATECHISM

ON

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